

### سُورَةُ التَّوْبَةِ

بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ۖ فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ  
 أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ۖ وَأَذِنُ مِمَّنْ أَلَّفَ اللَّهُ وَرَسُولُهُ  
 إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ ۚ فَإِنْ تُبْتُمْ فَهُوَ  
 خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا  
 بِعَذَابٍ أَلِيمٍ ۖ

## Surah At-Taubah (The Repentance) 9

1. Freedom from (all) obligations (is declared) from Allāh and His Messenger (ﷺ) to those of the *Mushrikūn* (polytheists, pagans, idolaters,

disbelievers in the Oneness of Allāh), with whom you made a treaty. 2. So travel freely (O *Mushrikūn*) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allāh; and Allāh will disgrace the disbelievers. 3. And a declaration from Allāh and His Messenger (ﷺ) to mankind on the greatest day (the 10th of Dhul-Hijjah – the 12th month of Islamic calendar) that Allāh is free from (all) obligations to the *Mushrikūn* and so is His Messenger (ﷺ). So if you (*Mushrikūn*) repent, it is better for you, but if you turn away, then know that you cannot escape (from the punishment of) Allāh. And give tidings (O Muhammad ﷺ) of a painful torment to those who disbelieve.

وَرَسُولِهِ			بَرَاءَةً مِّنَ اللَّهِ		
and His Messenger			freedom from (all) obligations from Allah		
فَسِيحُوا		مِنَ الْمُشْرِكِينَ	إِلَى الَّذِينَ عَاهَدْتُمْ		
so travel freely		of the polytheists	to those (with) whom you made a treaty		
غَيْرُ	أَنْتُمْ	وَأَعْلَمُوا	أَشْهُرِ	أَرْبَعَةَ	فِي الْأَرْضِ
(can) not	that you	but know	months	(for) four	throughout the land
وَأَنَّ اللَّهَ مُخْزِي			مُعْجِزِ اللَّهِ		
and that Allah (is) the one who will disgrace			escape (from the punishment of) Allah		
إِلَى النَّاسِ	وَرَسُولِهِ	مِنَ اللَّهِ	وَأَذَانٌ	الْكَافِرِينَ	
to mankind	and His Messenger	from Allah	and a declaration	the disbelievers	
أَنَّ اللَّهَ بَرِيءٌ			الْأَكْبَرِ	الْحَجِّ	يَوْمَ
that Allah (is) free from (all) obligations			the greatest	(of) pilgrimage	(on the) day
فَإِنْ تَبَتُّمُ		وَرَسُولُهُ	مِنَ الْمُشْرِكِينَ		
so if you (polytheists) repent		and (so is) His Messenger	to the polytheists		
غَيْرُ	أَنْتُمْ	فَاعْلَمُوا	وَإِنْ تَوَلَّيْتُمْ	لَكُمْ	خَيْرٌ
(can) not	that you	then know	but if you turn away	for you	(is) better
أَلِيمٌ	بِعَذَابٍ	الَّذِينَ كَفَرُوا	وَبَشِّرِ	مُعْجِزِ اللَّهِ	
painful	of a torment	(to) those who disbelieve	and give tidings	escape (from) Allah	

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٩﴾ فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ إِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٠﴾

4. Except those of the *Mushrikūn* with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely, Allāh loves *Al-Muttaqūn* (the pious). 5. Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the *Mushrikūn* wherever you find them, and capture them and besiege them, and lie in wait for them in every ambush. But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism] and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful.

ثُمَّ		مِّنَ الْمُشْرِكِينَ		إِلَّا الَّذِينَ عَاهَدْتُمْ	
then (subsequently)		of the polytheists		except those (with) whom you have a treaty	
أَحَدًا	عَلَيْكُمْ	وَلَمْ يُظَاهِرُوا	شَيْئًا	لَمْ يَنْقُصُوكُمْ	
anyone	against you	nor they have supported	in aught	they have not failed you	
فَاتِمُوا إِلَيْهِمْ		إِلَىٰ مُدَّتِهِمْ		عَهْدَهُمْ	فَاتِمُوا إِلَيْهِمْ
surely Allah loves the pious		to (the end of) their term		their treaty	to them so fulfil
فَإِذَا انْسَلَخَ		الْأَشْهُرُ	الْحُرْمُ	فَاقْتُلُوا الْمُشْرِكِينَ	حَيْثُ
then when have passed		Sacred	the Months	then kill the polytheists	wherever
وَجَدْتُمُوهُمْ	وَحُذُّوهُمْ	وَأَحْصُرُوهُمْ	وَأَقْعُدُوا	لَهُمْ	
you find them	and capture them	and besiege them	and lie in wait	for them	
كُلَّ	مَرْصِدٍ	فَإِنْ تَابُوا	وَأَقَامُوا الصَّلَاةَ		
(in) every	ambush	but if they repent	and offer the prayers (perfectly)		



وَأَتُوا الزَّكَاةَ	فَخَلُّوا سَبِيلَهُمْ	إِنَّ اللَّهَ	غَفُورٌ	رَّحِيمٌ
and give Zakat	then leave their way (free)	verily Allah	(is) Oft-Forgiving	Most Merciful

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾ كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقِيمُوا لَكُمْ فَأَسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧﴾

6. And if anyone of the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) seeks your protection then grant him protection so that he may hear the Word of Allāh (the Qur'an) and then escort him to where he can be secure, that is because they are men who know not. 7. How can there be a covenant with Allāh and with His Messenger (ﷺ) for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) except those with whom you made a covenant near *Al-Masjid Al-Harām* (at Makkah)? So long as they are true to you, stand you true to them. Verily, Allāh loves *Al-Muttaqūn* (the pious).

وَإِنْ أَحَدٌ	مِنَ الْمُشْرِكِينَ	اسْتَجَارَكَ	فَأَجِرْهُ
and if anyone	of the polytheists	seeks your protection	then grant him protection
حَتَّى يَسْمَعَ كَلِمَ اللَّهِ		ثُمَّ ابْلِغْهُ	مَأْمَنَهُ
until he may hear (the) Word (of) Allah		then escort him	(to) his place of safety
ذَلِكَ	بِأَنَّهُمْ	قَوْمٌ	لَّا يَعْلَمُونَ ﴿٦﴾
that	(is) because they	(are) a people	who know not
كَيْفَ يَكُونُ	لِلْمُشْرِكِينَ	عَهْدٌ	عِنْدَ اللَّهِ
how can (there) be	for the polytheists	a covenant	with Allah
وَعِنْدَ	رَسُولِهِ	وَعِنْدَ	عِنْدَ
and with	His Messenger	and with	near
إِلَّا الَّذِينَ عَاهَدْتُمْ		عِنْدَ	الْمَسْجِدِ الْحَرَامِ
except those (with) whom you made a covenant		near	[the] Mosque the Sacred
فَمَا	أَسْتَقِيمُوا لَكُمْ	فَأَسْتَقِيمُوا	لَهُمْ
so long as	they are true to you	then stand you true	to them
إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧﴾		verily Allah loves the pious	



كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ  
وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ ﴿٨﴾ أَشْتَرُوا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا  
عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً  
وَأُولَئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾

8. How (can there be such a covenant with them) that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are *Fāsiqūn* (rebellious, disobedient to Allāh). 9. They have purchased with the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh a little gain, and they hindered men from His way; evil indeed is that which they used to do. 10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ	لَا يَرْقُبُوا فِيكُمْ	فِيكُمْ	
and how (that) if they overpower you	they regard not the ties	with you	
إِلَّا	يُرْضُونَكُمْ	بِأَفْوَاهِهِمْ	
(either of) kinship	they please you	with their mouths	
وَتَأْبَى قُلُوبُهُمْ	وَأَكْثَرُهُمْ	فَاسِقُونَ ﴿٨﴾	
but their hearts are averse (to you)	and most of them	(are) disobedient	
أَشْتَرُوا بِآيَاتِ اللَّهِ	ثَمَنًا قَلِيلًا	فَصَدُّوا	
they have purchased with (the) Verses (of) Allah	little a gain	and they hindered (men)	
عَنْ سَبِيلِهِ	مَا كَانُوا	يَعْمَلُونَ ﴿٩﴾	
from His way	that which they used to	do	
لَا يَرْقُبُونَ	فِي مُؤْمِنٍ	إِلَّا	
they respect not the ties	with (regard to) a believer	(either of) kinship	
وَأُولَئِكَ هُمُ الْمُعْتَدُونَ	هُمْ	لَا ذِمَّةً	
and those	[they]	(are) the transgressors	





13. Will you not fight a people (pagans of Makkah) who have violated their oaths and intended to expel the Messenger (ﷺ) while they did attack you first? Do you fear them? Allāh has more right that you should fear Him if you are believers. 14. Fight against them so that Allāh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,

أَلَا نَقْتُلُوكَ قَوْمًا		نَكَثُوا أَيْمَانَهُمْ		وَهَكُمُوا		بِإِخْرَاجِ	
(will) you not fight a people?		who have violated their oaths		and intended		to expel	
الرَّسُولِ	وَهُمْ	بَدَّوْكُمْ أَوَّلَ	مَرَّةٍ	أَتَخْشَوْنَهُمْ			
the Messenger	while they	did attack you	first	time	(do) you fear them?		
فَإِنَّ اللَّهَ أَحَقُّ		أَنْ تَخْشَوْهُ		إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٦﴾			
but Allah has more right		that you should fear Him		if you are believers			
قَاتِلُوهُمْ	يُعَذِّبُهُمُ اللَّهُ	بِأَيْدِيكُمْ		وَيُخْزِيهِمْ			
fight against them	(so that) Allah will punish them	by your hands		and disgrace them			
وَيَنْصُرْكُمْ	عَلَيْهِمْ	وَيَشْفِ صُدُورَ		قَوْمٍ		مُؤْمِنِينَ ﴿١٧﴾	
and give you victory	over them	and heal (the) breasts		(of) a people		believing	

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبَ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾ أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَهٍّ وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِم بِالْكَفْرِ أُولَئِكَ حِطَّتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾

15. And remove the anger of their (believers') hearts. Allāh accepts the repentance of whom He wills. Allāh is All-Knowing, All-Wise. 16. Do you think that you shall be left alone while Allāh has not yet tested those among you who have striven hard and fought and have not taken *Walījah* [(*Bitānah* – helpers, advisors and consultants from disbelievers, pagans) giving openly to them their secrets] besides Allāh and His Messenger (ﷺ), and the believers.

Allāh is Well-Acquainted with what you do. 17. It is not for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) to maintain the mosques of Allāh (i.e. to pray and worship Allāh therein, to look after their cleanliness and their building), while they witness against their ownelves of disbelief. The works of such are in vain and in Fire shall they abide.

وَيَذْهَبْ غِيظًا	قُلُوبِهِمْ	وَيَتُوبُ اللَّهُ	عَلَى
and remove (the) anger	(of) their hearts	and Allah accepts the repentance	[on]
مَنْ يَشَاءُ	وَاللَّهُ	عَلِيمٌ	حَكِيمٌ
(of) whom He wills	and Allah	(is) All-Knowing	All-Wise
أَنْ تُتْرَكُوا	وَلَمَّا يَعْلَمِ اللَّهُ		
that you shall be left (alone)	while Allah has not yet tested		
الَّذِينَ جَاهَدُوا	مِنْكُمْ	وَلَمْ يَتَّخِذُوا	
those who have striven hard (and fought)	among you	and have not taken	
مِنْ دُونِ اللَّهِ	وَلَا رَسُولِهِ	وَلِيَجَاءَ	وَاللَّهُ
besides Allah	and not His Messenger	and not the believers	and Allah
خَيْرٌ مِمَّا تَعْمَلُونَ	مَا كَانَ	لِلْمُشْرِكِينَ	
(is) Well-Acquainted with what you do	it is not	for the polytheists	
أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ	شَاهِدِينَ	عَلَى أَنْفُسِهِمْ	
that they maintain (the) mosques (of) Allah	(while) they witness	against their ownelves	
بِالْكَفْرِ	أُولَئِكَ	حِطَّتْ أَعْمَالُهُمْ	وَفِي النَّارِ
[those] of disbelief	their works are in vain	and in the Fire	they
		خَالِدُونَ	
		(shall) abide forever	

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مِنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾ أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهِدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾



18. The mosques of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity) and fear none but Allāh. It is they who are on true guidance. 19. Do you consider the providing of drinking water for the pilgrims and the maintenance of *Al-Masjid Al-Harām* (at Makkah) as equal to the one who believes in Allāh and the Last Day, and strives hard and fights in the Cause of Allāh? They are not equal before Allāh. And Allāh guides not those people who are the *Zālimūn* (polytheists and wrongdoers).

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ		مَنْ ءَامَنَ بِاللَّهِ		وَالْيَوْمِ	
only shall maintain (the) mosques (of) Allah		(those) who believe in Allah		and the Day	
وَأَقَامَ الصَّلَاةَ		وَعَاتَى الزَّكَاةَ		وَلَمْ يَخْشَ	
and offer the prayers (perfectly)		and give Zakat		and fear none	
إِلَّا اللَّهَ		فَعَسَىٰ أُولَٰئِكَ		مِنَ الْمُهْتَدِينَ ﴿١٨﴾	
but Allah		then they are expected		of the people of true guidance	
أَجَعَلْتُمْ سِقَايَةَ		الْحَاجِّ		وَعِمَارَةَ	
(do) you consider the providing of drinking water?		(to) the pilgrims		and (the) maintenance	
الْمَسْجِدِ		الْحَرَامِ		كَمَنْ	
(of) the Mosque		Sacred		as (those) who	
الْآخِرِ		وَجَهْدَ		لَا يَسْتَوُونَ عِنْدَ اللَّهِ	
the Last		and strive hard (and fight)		they are not equal near Allah	
وَاللَّهُ		لَا يَهْدِي الْقَوْمَ		الظَّالِمِينَ ﴿١٩﴾	
and Allah		guides not those people		(who are) wrongdoers	

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجْهَهُدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمَ دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿١٨﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّتْ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿١٩﴾ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٠﴾ يَتَأَيَّاهُ الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ

## مِّنْكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٢﴾

20. Those who believed (in the Oneness of Allāh – Islamic Monotheism) and emigrated and strove hard and fought in Allāh's Cause with their wealth and their lives, are far higher in degree with Allāh. They are the successful. 21. Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. 22. They will dwell therein forever. Verily, with Allāh is a great reward. 23. O you who believe! Take not as *Auliya'* (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the *Zālimūn* (wrongdoers).

الَّذِينَ ءَامَنُوا	وَهَاجَرُوا	وَجَاهَدُوا	فِي سَبِيلِ اللَّهِ
those who believed	and emigrated	and strove hard (and fought)	in (the) Way (of) Allah
بِأَمْوَالِهِمْ	وَأَنْفُسِهِمْ	أَعْظَمَ	دَرَجَةً
with their wealth	and their lives	(are) far greater	(in) degree
هُمْ	الْفَائِزُونَ ﴿٢١﴾	يُبَشِّرُهُمْ	رَبُّهُمْ
[they]	(are) the successful	gives them glad tidings	their Lord
مِنْهُ	وَرِضْوَانٍ	وَجَنَّاتٍ	هُمْ فِيهَا
from Him	and pleasure	and (of) Gardens	for them
مُقِيمٌ ﴿٢٢﴾	خَالِدِينَ	فِيهَا	أَبَدًا
everlasting	they (will) dwell	therein	forever
عَظِيمٌ ﴿٢٣﴾	يَا أَيُّهَا	الَّذِينَ ءَامَنُوا	لَا تَتَّخِذُوا ءَابَاءَكُمْ
great	O (you)	who believe	take not your fathers
وَأَوْلِيَاءَ	إِنْ أَسْتَحَبُّوا الْكُفْرَ	عَلَى الْإِيمَانِ	وَمَنْ
(as) protectors	if they prefer disbelief	to Belief	and whoever
يَتَوَلَّاهُمْ	مِّنْكُمْ	فَأُولَٰئِكَ	هُمْ
takes them (as protectors)	of you	then those	[they]
			الظَّالِمُونَ ﴿٢٤﴾
			(are) the wrongdoers

قُلْ إِنْ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا



وَتَجَرَّةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبُّ إِلَيْكُمْ مِّنْ اللَّهِ وَرَسُولِهِ  
وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
الْفَاسِقِينَ ﴿٢٤﴾

24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger (ﷺ), and striving hard and fighting in His Cause, then wait until Allāh brings about His Decision (torment). And Allāh guides not the people who are *Al-Fāsiqūn* (the rebellious, disobedient to Allāh).

قُلْ	إِنْ كَانَ	ءَابَاؤُكُمْ	وَأَبْنَاؤُكُمْ	وَإِخْوَانُكُمْ	وَأَزْوَاجُكُمْ
say	if are	your fathers	and your sons	and your brothers	and your wives
وَعَشِيرَتُكُمْ	وَأَمْوَالٌ	أَقْتَرَفْتُمُوهَا	وَتَجَرَّةٌ		
and your kindred	and (the) wealth	that you have gained	and (the) commerce		
تَخْشَوْنَ كَسَادَهَا	وَمَسْكِنٌ	تَرْضَوْنَهَا	أَحَبُّ		
(in) which you fear a decline	and (the) dwellings	(in) which you delight	dearer		
إِلَيْكُمْ	مِّنْ اللَّهِ	وَرَسُولِهِ	وَجِهَادٍ		
to you	than Allah	and His Messenger	and striving hard (and fighting)		
فِي سَبِيلِهِ	فَتَرَبَّصُوا	حَتَّى يَأْتِيَ اللَّهُ	بِأَمْرِهِ	وَاللَّهُ	
in His Way	then wait	until Allah brings about	His Decision	and Allah	
		لَا يَهْدِي الْقَوْمَ		الْفَاسِقِينَ ﴿٢٤﴾	
		guides not the people		(who are) disobedient	

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمُ  
مُدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا  
لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾

25. Truly, Allāh has given you victory on many battlefields, and on the day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. 26. Then Allāh did send down His *Sakīnah* (calmness, tranquillity and reassurance) on the Messenger (Muhammad ﷺ), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

لَقَدْ نَصَرَكُمُ اللَّهُ	فِي مَوَاطِنَ	كَثِيرَةٍ	وَيَوْمَ
truly Allah has given you victory	on battlefields	many	and (on the) day
حُنَيْنٍ	إِذْ	أَعْجَبَتْكُمْ	كَثُرَتْكُمْ
(of) Hunain (battle)	when	pleased you	your great number
تَغْنِي عَنْكُمْ شَيْئًا	وَضَاقَتْ	عَلَيْكُمْ الْأَرْضُ	بِمَا رَجَبَتْ
anything it availed you	and was straitened	for you the earth	as it is vast
ثُمَّ وَلَيْسْتُمْ مُدْبِرِينَ	ثُمَّ أَنْزَلَ اللَّهُ	سَكِينَتَهُ	عَلَى رَسُولِهِ
then you turned back fleeing	then Allah did send down	His peace	on His Messenger
وَعَلَى الْمُؤْمِنِينَ	وَأَنْزَلَ جُنُودًا	لَمْ تَرَوْهَا	وَعَذَّبَ
and on the believers	and sent down forces (angels)	which you saw not	and punished
الَّذِينَ كَفَرُوا	وَذَلِكَ	جَزَاءُ	الْكَافِرِينَ
those who disbelieved	and such	(is the) recompense	(of) the disbelievers

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٧﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

27. Then after that Allāh will accept the repentance of whom He wills. And Allāh is Oft-Forgiving, Most Merciful. 28. O you who believe (in Allāh's Oneness and in His Messenger Muhammad ﷺ)! Verily, the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh, and in the



Message of Muhammad (ﷺ) are *Najasan* (impure). So let them not come near *Al-Masjid Al-Harām* (at Makkah) after this year; and if you fear poverty, Allāh will enrich you if He wills, out of His bounty. Surely, Allāh is All-Knowing, All-Wise.

ثُمَّ يَتُوبُ اللَّهُ	مِنْ بَعْدِ ذَلِكَ	عَلَى مَنْ يَشَاءُ	وَاللَّهُ
then Allah will accept the repentance	after that	of whom He wills	and Allah
غَفُورٌ	رَحِيمٌ	يَتَأْتِيهَا الَّذِينَ آمَنُوا	إِنَّمَا الْمُشْرِكُونَ
(is) Oft-Forgiving	Most merciful	0 (you) who believe	verily the polytheists
نَجَسٌ	فَلَا يَقْرَبُوا	الْمَسْجِدَ الْحَرَامَ	بَعْدَ
(are) impure	so let them not come near	the Mosque Sacred	after
عَامِهِمْ هَذَا	وَأِنْ خِفْتُمْ عَيْلَةً	فَسَوْفَ يَغْنِيكُمُ اللَّهُ	
this their year	and if you fear poverty	then soon Allah will enrich you	
مِنْ فَضْلِهِ	إِنْ شَاءَ	إِنَّ اللَّهَ	عَلِيمٌ حَكِيمٌ
out of His bounty	if He wills	surely Allah	(is) All-Knowing All-Wise

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾ وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قُلْنَا لَهُمُ اللَّهُ أَفَى يُؤْفَكُونَ ﴿٣٠﴾

29. Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger (Muhammad ﷺ), and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the *Jizyah* with willing submission, and feel themselves subdued. 30. And the Jews say: 'Uzair (Ezra) is the son of Allāh, and the Christians say: Messiah is the son of Allāh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allāh's Curse be

on them, how they are deluded away from the truth!

قَاتِلُوا	الَّذِينَ لَا يُؤْمِنُونَ	بِاللَّهِ	وَلَا	بِالْيَوْمِ	الْآخِرِ
fight against	those who believe not	in Allah	nor	in the Day	the Last
وَلَا يَحْرَمُونَ	مَا حَرَّمَ اللَّهُ	وَرَسُولُهُ	وَلَا يَدِينُونَ		
nor forbid	that which Allah has forbidden	and His Messenger	nor acknowledge		
دِينَ	الْحَقِّ	مِنَ الَّذِينَ			
(the) religion	(of) truth (Islam)	among (the people) those who			
أُوتُوا الْكِتَابَ	حَتَّى يُعْطُوا الْجِزْيَةَ		عَنْ يَدٍ		
were given the Scripture (Jews and Christians)	until they pay the security tax		willingly		
وَهُمْ	صَغُرُوا	وَقَالَتِ الْيَهُودُ			
and they (feel themselves)	subdued	and the Jews said			
عِزَّرَ	ابْنُ اللَّهِ	وَقَالَتِ النَّصْرَى	الْمَسِيحُ		
Ezra	(is the) son (of) Allah	and the Christians said	Messiah		
ابْنُ اللَّهِ	ذَلِكَ	قَوْلُهُمْ	بِأَفْوَاهِهِمْ		
(is the) son (of) Allah	that	(is) their saying	with their mouths		
يُضَاهَوْنَ قَوْلَ	الَّذِينَ كَفَرُوا		مِنْ قَبْلُ		
they imitate (the) saying	(of) those who disbelieved (disbelievers)		before		
قَتَلَهُمُ اللَّهُ	أَنَّى يُؤْفَكُونَ				
may Allah destroy them	how they are deluded away (from the truth)				

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَأْمُورُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾ يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يَتِمَّ نُورُهُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٢﴾

31. They (Jews and Christians) took their rabbis and their monks to be their



lords besides Allāh (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allāh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurāt (Torah) and the Injil (Gospel)] to worship none but One Ilāh (God – Allāh), *Lā ilāha illa Huwa* (none has the right to be worshipped but He). Glorified is He (far above is He) from having the partners they associate (with Him). 32. They (the disbelievers, the Jews and the Christians) want to extinguish Allāh's Light (with which Muhammad ﷺ has been sent – Islāmīc Monotheism) with their mouths, but Allāh will not allow except that His Light should be perfected even though the *Kāfirūn* (disbelievers) hate (it).

أَرْبَابًا		وَرُهْبَنَهُمْ		اتَّخَذُوا أَحْبَارَهُمْ					
(to be their) lords		and their monks		they (Jews & Christians) took their rabbis					
مَرِيَمَ		ابْنِ		وَالْمَسِيحِ		مِن دُونِ اللَّهِ			
(of) Mary		son		and (they also took as their lord) Messiah		besides Allah			
لَا إِلَهَ		وَاحِدًا		إِلَّهَا		إِلَّا لِيَعْبُدُوا		وَمَا أُمِرُوا	
(there is) no god		One		Ilah (God)		to worship but		and they were not commanded	
عَمَّا يُشْرِكُونَ ﴿٢١﴾						سُبْحَنَهُ		إِلَّا هُوَ	
from that (having the partners) they associate (with Him)						Glory be to Him		but He	
وَيَأْبَى اللَّهُ		بِأَفْوَاهِهِمْ		أَنْ يُطْفِئُوا نُورَ اللَّهِ		يُرِيدُونَ			
but Allah refuses		with their mouths		to extinguish (the) Light (of) Allah		they want			
وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٢٢﴾						أَنْ يُتِمَّ نُورَهُ		إِلَّا	
even though the disbelievers hate (it)						that He perfects His Light		except	

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ، بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ، عَلَى الدِّينِ كُلِّهِ، وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٢﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَخْبَارِ وَالرُّهْبَانِ لِيَآكُلُونَ أَمْوَالَ النَّاسِ بِالْبَطْلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُفْقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ



33. It is He Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islam), to make it superior over all religions even though the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh) hate (it). 34. O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allāh (i.e. Allāh's religion of Islamic Monotheism). And those who hoard up gold and silver [*Al-Kanz*: the money, the *Zakāt* (obligatory charity) of which has not been paid] and spend them not in the way of Allāh, announce to them a painful torment.

هُوَ	الَّذِي أَرْسَلَ	رَسُولَهُ	بِالْهُدَى	وَدِينِ
(it is) He	Who has sent	His Messenger	with guidance	and (the) religion
الْحَقِّ	لِيُظْهِرَهُ	عَلَى الدِّينِ	كُلِّهِ	
(of) truth (Islam)	to make it superior	over religions	all	
وَلَوْ كَرِهَ الْمُشْرِكُونَ	يَتَأَيَّأُ	الَّذِينَ آمَنُوا	إِنَّ كَثِيرًا	
even though the polytheists hate (it)	O (you)	who believe	verily (there are) many	
مِّنَ الْأَجْبَارِ	وَالرُّهْبَانِ	لَيَأْكُلْنَ أَمْوَالَ		
of the (Jewish) rabbis	and the (Christian) monks	who surely devour (the) wealth		
النَّاسِ	بِالْبَطْلِ	وَيَصُدُّونَ	عَنْ سَبِيلِ اللَّهِ	وَالَّذِينَ
(of) mankind	in falsehood	and hinder (them)	from (the) way (of) Allah	and those who
يَكْزِرُونَ الذَّهَبَ	وَالْفِضَّةَ	وَلَا يَنْفِقُونَهَا	فِي سَبِيلِ اللَّهِ	
hoard up the gold	and the silver	and spend them not	in (the) way (of) Allah	
فَبَشِّرْهُمْ	بِعَذَابٍ	أَلِيمٍ		
[so] announce to them	a torment	painful		

يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كُنْتُمْ تَكْزِرُونَ ﴿٣٤﴾ إِنَّ عَذَابَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خُلِقَ السَّمَوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ



حُرِّمَ ذَلِكَ الدِّينُ الْقِيمَ فَلَا تَظْلِمُوا فِيهِ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ  
كَافَّةً كَمَا يَقْتُلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٥﴾

35. On the Day when that [Al-Kanz: money, gold and silver, the Zakāt (obligatory charity) of which has not been paid] will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said to them:) "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard." 36. Verily, the number of months with Allāh is twelve months (in a year), so was it ordained by Allāh on the Day when He created the heavens and the earth; of them four are Sacred (i.e. the 1st, the 7th, the 11th and the 12th months of the Islamic calendar). That is the right religion, so wrong not yourselves therein, and fight against the Mushrikūn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh) collectively as they fight against you collectively. But know that Allāh is with those who are Al-Muttaqūn (the pious).

يَوْمَ يُحْمَى		عَلَيْهَا		فِي نَارٍ		جَهَنَّمَ		فَتُكْوَى	
[on it] (on the) Day (when) it will be heated		[on it]		in (the) Fire		(of) Hell		and will be branded	
بِهَا		وَجُوبُهُمْ		وِظُهُورُهُمْ		هَذَا		مَا	
with it		and their flanks		and their backs		this		(is) what	
كَنْزْتُمْ لِأَنْفُسِكُمْ		فَذُوقُوا		مَا كُنْتُمْ					
you hoarded for yourselves		so (now) taste		(of) what you used to					
تَكْنِزُونَ ﴿٣٦﴾		إِنَّ عِدَّةَ		الشُّهُورِ		عِنْدَ اللَّهِ		أَشْنَا عَشَرَ شَهْرًا	
hoard		verily (the) number		(of) months		with Allah		(is) twelve months	
فِي كِتَابِ اللَّهِ		يَوْمَ		خَلَقَ السَّمَوَاتِ		وَالْأَرْضَ			
in (the) Book (of) Allah		(on the) Day (when)		He created the heavens		and the earth			
مِنْهَا		أَرْبَعَةٌ		حُرِّمٌ		ذَلِكَ		الدِّينُ الْقِيمُ	
of them		four		(are) Sacred		that		(is) the religion right	
فِيهِنَّ		أَنْفُسَكُمْ		وَقَاتِلُوا الْمُشْرِكِينَ		كَافَّةً			
therein		yourselves		and fight against the polytheists		collectively			

كَمَا يَقْتُلُونَكُمْ	كَافَّةً	وَأَعْلَمُوا	أَنَّ اللَّهَ	مَعَ	الْمُتَّقِينَ
as they fight against you	collectively	but know	that Allah	(is) with	(those who are) pious

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلُونَهُ عَامًا وَيَحْرِمُونَهُ عَامًا لِيُوَاطِّئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءَ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا مَالَكُمُ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْقِلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾

37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allāh, and they make lawful what Allāh has forbidden. The evil of their deeds is made fair-seeming to them. And Allāh guides not the people who disbelieve. 38. O you who believe! What is the matter with you that when you are asked to march forth in the Cause of Allāh (i.e. *Jihād*) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.

إِنَّمَا النَّسِيءُ	زِيَادَةٌ	فِي الْكُفْرِ	يُضَلُّ
indeed the postponing (of a Sacred Month)	(is) an addition	to disbelief	are led astray
بِهِ	الَّذِينَ كَفَرُوا	يُحْلُونَهُ	عَامًا وَيَحْرِمُونَهُ
thereby	those who disbelieve	(for) they make it lawful	and forbid it one year
عَامًا	لِيُوَاطِّئُوا عِدَّةَ	مَا حَرَّمَ اللَّهُ	
another year	(in order) to adjust (the) number (of months)	which Allah has forbidden	
فَيُحِلُّوا	مَا حَرَّمَ اللَّهُ	زَيْنَ لَهُمْ	
and make lawful	what (months) Allah has forbidden	is made fair-seeming to them	
سُوءَ أَعْمَالِهِمْ	وَاللَّهُ	لَا يَهْدِي الْقَوْمَ	الْكَافِرِينَ ﴿٣٧﴾
(the) evil (of) their deeds	and Allah	guides not the people	who disbelieve



يَأْتِيهَا	الَّذِينَ آمَنُوا	مَا	لَكُمْ	إِذَا
0 (you)	who believe	what	(is the matter) with you	(that) when
قِيلَ لَكُمْ	انْفِرُوا فِي سَبِيلِ اللَّهِ	أَتَأْقُلْتُمْ إِلَى الْأَرْضِ		
you are asked	to march forth in (the) Way (of) Allah	you cling heavily to the earth		
أَرْضَيْتُمْ	بِالْحَيَاةِ	الدُّنْيَا	مِنَ الْآخِرَةِ	
(are) you pleased?	with the life	(of) this world	(rather) than the Hereafter	
فَمَا مَتَعُ	الْحَيَاةِ	الدُّنْيَا	فِي الْآخِرَةِ	إِلَّا قَلِيلٌ
but nothing (is the) enjoyment	(of) the life	(of) this world	in the Hereafter	but little

إِلَّا نَفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾ إِلَّا نَصْرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allāh is Able to do all things. 40. If you help him (Muhammad ﷺ) not (it does not matter), for Allāh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad ﷺ and Abu Bakr ؓ) were in the cave, he (ﷺ) said to his companion (Abu Bakr ؓ): "Be not sad (or afraid), surely, Allāh is with us." Then Allāh sent down His *Sakīnah* (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allāh that became the uppermost; and Allāh is All-Mighty, All-Wise.

إِلَّا نَفِرُوا	يُعَذِّبْكُمْ	عَذَابًا	أَلِيمًا
if you march not forth	He will punish you	(with) a torment	painful

وَيَسْتَبْدِلْ قَوْمًا	غَيْرَكُمْ	وَلَا تَضُرُّوهُ	شَيْئًا
and will replace (you by) a people	besides you	and you can not harm Him	at all
وَاللَّهُ	عَلَى كُلِّ شَيْءٍ	قَدِيرٌ ﴿٣٦﴾	إِلَّا نَصْرُوهُ
and Allah	over all	(is) Able	if you help him (Muhammad) not
فَقَدْ نَصَرَهُ اللَّهُ	إِذْ	أَخْرَجَهُ	الَّذِينَ كَفَرُوا ثَانِي
for indeed Allah did help him	when	drove him out	those who disbelieve the second
أَشْنَيْنِ	إِذْ	هُمَا	فِي الْغَارِ
(of) the two	when	they both	(were) in the cave
لَا تَحْزَنْ	إِنَّ اللَّهَ مَعَنَا	فَأَنْزَلَ اللَّهُ سَكِينَتَهُ	عَلَيْهِ
be not sad	surely Allah (is) with us	then Allah sent down His peace	upon him
وَأَيَّدَهُ	بِجُنُودٍ	لَمْ تَرَوْهَا	وَجَعَلَ
and strengthened him	with forces (angels)	which you saw not	and made
الَّذِينَ كَفَرُوا	السُّفْلَى	وَكَلِمَةُ اللَّهِ	هِيَ
(of) those who disbelieve	the lowermost	and (the) Word (of) Allah	it
الْأَعْلَى	وَاللَّهُ	عَزِيزٌ	حَكِيمٌ ﴿٣٧﴾
(is) the uppermost	and Allah	(is) All-Mighty	All-Wise

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَا تَبْعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾ عَفَا اللَّهُ عَنْكَ لِمَ أَذِنَتْ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ ﴿٤٣﴾

41. March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allāh. This is better for you, if you but know. 42. Had it been a



near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them; and they would swear by Allāh: "If we only could, we would certainly have come forth with you." They destroy their own selves, and Allāh knows that they are surely liars. 43. May Allāh forgive you (O Muhammad ﷺ). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on *Jihād*), until those who told the truth were seen by you in a clear light, and you had known the liars?

وَأَنْفُسِكُمْ		فِي سَبِيلِ اللَّهِ		ذَلِكَمُ		خَيْرٌ		لَكُمْ		إِنْ كُنْتُمْ	
and your lives		in (the) Way (of) Allah		this		(is) better		for you		if you (but)	
تَعْلَمُونَ		لَوْ كَانَ عَرَضًا		قَرِيبًا		وَسَفَرًا		قَاصِدًا			
know		if it had been a gain		near		and a journey		easy			
لَا تَبْعُوكَ		وَلَكِنْ		بَعْدَتْ عَلَيْهِمْ		الشُّقَّةَ					
surely they would have followed you		[and] but		was long for them		the distance					
وَسَيَحْلِفُونَ		بِاللَّهِ		لَوْ اسْتَطَعْنَا		لَخَرَجْنَا					
and they would swear		by Allah		if we (only) could		we would certainly have come forth					
مَعَكُمْ		يُهْلِكُونَ أَنْفُسَهُمْ		وَاللَّهُ يَعْلَمُ		إِنَّهُمْ		لَكَذِبُونَ			
with you		they destroy their own selves		and Allah knows		that they		(are) surely liars			
عَفَا اللَّهُ عَنْكَ		لِمَ أَذِنْتَ		لَهُمْ		حَتَّى		يَتَبَيَّنَ لَكَ			
may Allah forgive you		why (did) you grant leave		to them		until		becomes clear to you			
الَّذِينَ صَدَقُوا		وَتَعْلَمُ الْكَذِبِينَ									
those who told the truth		and you had known the liars?									

لَا يَسْتَعِذُّكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلَيْهِمُ بِالْمُنَقِينَ ﴿٤٣﴾ إِنَّمَا يَسْتَعِذُّكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَرْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٤﴾ وَلَوْ أَرَادُوا الْخُرُوجَ

لَأَعْدُوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴿١٤﴾

44. Those who believe in Allāh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allāh is All-Knower of *Al-Muttaqūn* (the pious). 45. It is only those who believe not in Allāh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *Jihād*). So in their doubts they waver. 46. And if they had intended to march out, certainly, they would have made some preparation for it; but Allāh was averse to their being sent forth, so He made them lag behind, and it was said (to them): "Sit you among those who sit (at home)."

لَا يَسْتَعِذُّنَاكَ		الَّذِينَ يُؤْمِنُونَ بِاللَّهِ		وَالْيَوْمِ
would not ask your leave (to be exempted)		those who believe in Allah		and the Day
الْآخِرِ	أَنْ	يُجَاهِدُوا بِأَمْوَالِهِمْ	وَأَنْفُسِهِمْ	
the Last	(from) that	they fight with their wealth	and their lives	
وَاللَّهُ	عَلِيمٌ بِالْمُتَّقِينَ ﴿١٥﴾			إِنَّمَا يَسْتَعِذُّنَاكَ
and Allah	(is) All-Knower of (those who are) pious			only ask your leave
الَّذِينَ لَا يُؤْمِنُونَ	بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	وَأَرْتَابَتْ قُلُوبُهُمْ
those who believe not	in Allah	and the Day	the Last	and their hearts are in doubt
فَهُمْ	فِي رَيْبِهِمْ يَتَذَدُّونَ ﴿١٦﴾			وَلَوْ أَرَادُوا الْخُرُوجَ
so they	waver in their doubts			and if they had intended to march out
لَأَعْدُوا	لَهُ	عُدَّةً	وَلَكِنْ	
certainly they would have prepared	for it	(some) preparation	[and] but	
كَرِهَ اللَّهُ أَنْ يَبْعَثَهُمْ			فَثَبَّطَهُمْ	
Allah was averse to their being sent forth			so He made them lag behind	
وَقِيلَ	اقْعُدُوا مَعَ	الْقَاعِدِينَ ﴿١٧﴾		
and it was said (to them)	sit (along) with			those who sit (at home)

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا وُضِعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ



وَفِيكُمْ سَمَّعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾ لَقَدْ ابْتَغُوا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَرِهُونَ ﴿٤٨﴾

47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you – and there are some among you who would have listened to them. And Allāh is All-Knower of the *Zālimūn* (polytheists and wrongdoers). 48. Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the Decree of Allāh (His religion, Islam) became manifest though they hated it.

لَوْ خَرَجُوا	فِيكُمْ	مَا زَادُوكُمْ	إِلَّا خَبَالًا
if they marched out	with you	they would have added to you	nothing except disorder
وَلَا وَضَعُوا خِلَالَكُمْ	يَبْغُونَكُمْ	الْفِتْنَةَ	
and they would have hurried about in your midst	(and) sowing among you	sedition	
وَفِيكُمْ	سَمَّعُونَ	لَهُمْ	وَاللَّهُ
and (there are some) among you	who would have listened	to them	and Allah
عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾	لَقَدْ ابْتَغُوا الْفِتْنَةَ		
(is) All-Knower of (those who are) wrongdoers	verily they had plotted	sedition	
مِنْ قَبْلُ	وَقَلَبُوا	لَكَ	الْأُمُورَ حَتَّى جَاءَ الْحَقُّ
before	and had upset	for you	the matters until the truth (victory) came
وَضَهَرَ أَمْرُ اللَّهِ	وَهُمْ	كَرِهُونَ ﴿٤٨﴾	
and (the) Decree (of) Allah became manifest	though they	hated (it)	

وَمِنْهُمْ مَن يَقُولُ أَسْأَلُ اللَّهَ أَنْ يَكُونَ مَعَنَا وَلَا يَكُونَ مَعَنَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٤٩﴾ إِنَّ تَصْبِيحَكَ حَسَنَةٌ تَسُوهُمْ وَإِنْ تَصْبِيحُكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ ﴿٥٠﴾ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾

49. And among them is he who says: "Grant me leave (to be exempted from *Jihād*) and put me not into trial." Surely they have fallen into trial. And verily, Hell is surrounding the disbelievers. 50. If good befalls you (O Muhammad ﷺ), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand" and they turn away rejoicing. 51. Say: "Nothing shall ever happen to us except what Allāh has ordained for us. He is our *Maulā* (Lord, Helper and Protector)." And in Allāh let the believers put their trust.

وَمِنْهُمْ	مَنْ يَقُولُ	أَتَذُنُّ لِي	وَلَا نَفْتِيَّ	أَلَا
and among them	(is he) who says	grant me leave	and put me not into trial	surely
فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ				
لَمُحِيطَةٌ				
(is) [indeed] surrounding and verily Hell they have fallen into [the] trial				
بِالْكَافِرِينَ	إِنْ تُصِيبْكَ	حَسَنَةٌ	تَسُوَّهُمْ	وَإِنْ تُصِيبْكَ
the disbelievers	if befalls you	good	it grieves them	but if overtakes you
مُصِيبَةٌ	يَقُولُوا	قَدْ أَخَذْنَا أَمْرَنَا	مِنْ قَبْلُ	وَيَكْتُولُوا
a calamity	they say	indeed we took our precaution	before	and they turn away
وَهُمْ	فَرِحُونَ	قُلْ	لَنْ يُصِيبَنَا	إِلَّا مَا كَتَبَ اللَّهُ
while they	(are) rejoicing	say	shall never happen to us	except what Allah has ordained
لَنَا	هُوَ	مَوْلَانَا	وَعَلَى اللَّهِ	فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ
for us	He	(is) our Protector	and in Allah	[so] let the believers put (their) trust

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا أَحَدَى الْحُسَيْنَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ بَأْيَيْدِنَا فَرَبَّصُوا إِنَّا مَعَكُمْ مُّتَرَبَّصُونَ ﴿٥٢﴾ قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَّنْ يُتَقَبَلَ مِنْكُمْ إِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ ﴿٥٣﴾ وَمَا مَنَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ ﴿٥٤﴾

52. Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory)? While we await for you either that Allāh will afflict



you with a punishment from Himself or at our hands. So wait, we too are waiting with you." 53. Say: "Spend (in Allāh's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are *Fāsiqūn* (rebellious, disobedient to Allāh)." 54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger (Muhammad ﷺ), and that they came not to *As-Salāt* (the prayers) except in a lazy state, and that they offer not contributions but unwillingly.

قُلْ	هَلْ تَرَبَّصُونَ	بِنَا	إِلَّا أَحَدِي	الْحُسَيْنَيْنِ	وَنَحْنُ
say	(do) you wait?	for us (anything)	except one	(of) the two best things	while we
نَتَرَبَّصُ بِكُمْ	أَنْ يُصِيبَكُمُ اللَّهُ	بِعَذَابٍ	مِنْ عِنْدِهِ		
await for you	(either) that Allah will afflict you	with a punishment	from Himself		
أَوْ	بِأَيْدِنَا	فَتَرَبَّصُوا	إِنَّا	مَعَكُمْ	مُتَرَبِّصُونَ
or	at our hands	so wait	indeed we (too)	with you	(are) waiting
أَنْفِقُوا طَوْعًا	أَوْ كَرْهًا	لَنْ يُقْبَلَ	مِنْكُمْ	إِنَّكُمْ	
spend willingly	or unwillingly	it will never be accepted	from you	verily you	
كُنْتُمْ قَوْمًا	فَاسِقِينَ	وَمَا مَنَعَهُمْ	أَنْ		
were a people	disobedient	and nothing prevents them	(from) that		
تُقْبَلُ مِنْهُمْ	نَفَقَتُهُمْ	إِلَّا	أَنَّهُمْ	كَفَرُوا بِاللَّهِ	
being accepted from them	their contributions	except	that they	disbelieved in Allah	
وَبِرَسُولِهِ	وَلَا يَأْتُونَ الصَّلَاةَ	إِلَّا	وَهُمْ		
and in His Messenger	and (that) they come not to the prayer	except	while they		
كُسَالَى	وَلَا يَنْفِقُونَ	إِلَّا	وَهُمْ	كَرِهُونَ	
(are) lazy	and (that) they offer not contributions	but	while they	(are) unwilling	

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾ وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ

وَلَا يَكْتُمُهُمْ قَوْمٌ يَفْرُقُونَ ﴿٥٦﴾ لَوْ يَحْذَرُونَ مَلْجَأًا أَوْ مَغْرَتٍ أَوْ مَدْخَلًا لَّوَلَّوْا إِلَيْهِ  
وَهُمْ يَجْمَحُونَ ﴿٥٧﴾

55. So, let not their wealth nor their children amaze you (O Muhammad ﷺ); in reality Allāh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers. 56. They swear by Allāh that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them). 57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

فَلَا تُعْجِبْكَ	أَمْوَالُهُمْ	وَلَا أَوْلَادُهُمْ	إِنَّمَا يُرِيدُ اللَّهُ	لِيُعَذِّبَهُمْ
so let not amaze you	their wealth	nor their children	only Allah intends	to punish them
بِهَا	فِي الْحَيَاةِ	الدُّنْيَا	وَتَزْهَقَ أَنْفُسُهُمْ	
with these (things)	in the life	(of) this world	and (that) their souls shall depart (die)	
وَهُمْ	كَافِرُونَ ﴿٥٥﴾	وَيَحْلِفُونَ	بِاللَّهِ	إِنَّهُمْ
while they	(are) disbelievers	and they swear	by Allah	that they
وَمَا هُمْ	مِنْكُمْ	وَلَكِنَّهُمْ	قَوْمٌ يَفْرُقُونَ ﴿٥٦﴾	
while not they	(are) of you	[and] but they	(are) a people who are afraid	
لَوْ يَحْذَرُونَ	مَلْجَأًا	أَوْ مَغْرَتٍ	أَوْ مَدْخَلًا	
if they should find a refuge		or caves	or a place of concealment	
لَّوَلَّوْا	إِلَيْهِ	وَهُمْ يَجْمَحُونَ ﴿٥٧﴾		
surely they would turn straightway	to it	and they rush (with a swift rush)		

وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ  
يَسْخَطُونَ ﴿٥٨﴾ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ  
سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

58. And of them are some who accuse you (O Muhammad ﷺ) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased,



but if they are not given thereof, behold! They are enraged! 59. Would that they were content with what Allāh and His Messenger (ﷺ) gave them and had said: "Allāh is Sufficient for us. Allāh will give us of His bounty, and so will His Messenger (ﷺ) (from alms). We implore Allāh (to enrich us)."

وَمِنْهُمْ		مَنْ		يَلْمِزُكَ		فِي الصَّدَقَاتِ	
and of them		(are some) who		accuse you (O Muhammad)		in (the matter of) the alms	
فَإِنْ	أَعْطُوا مِنْهَا	رَضُوا	وَإِنْ	لَمْ يُعْطَوْا	مِنْهَا	إِذَا	
then if	they are given from it	they are pleased	but if	they are not given	from it	then	
هُمْ يَسْخَطُونَ	وَلَوْ	أَنَّهُمْ رَضُوا	مَا	ءَاتَاهُمُ اللَّهُ			
they are enraged	and if	[that] they were contented	(with) what	Allah gave them			
وَرَسُولُهُ	وَقَالُوا حَسْبُنَا اللَّهُ		سَيُؤْتِينَا اللَّهُ				
and His Messenger	and had said Allah (is) Sufficient for us		Allah will give us				
مِنْ فَضْلِهِ	وَرَسُولُهُ	إِنَّا	إِلَى اللَّهِ رَاغِبُونَ				
of His bounty	and (also) His Messenger	indeed we	implore Allah [to (enrich us)]				

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ فُلُوبُهُمْ وَفِي الرِّقَابِ  
وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ  
حَكِيمٌ ۖ وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ  
لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ  
رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ۖ

60. As-Sadaqāt (here it means Zakāt – obligatory charity) are only for the Fuqarā' (needy), and Al-Masākīn (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allāh's Cause (i.e. for Mujāhidūn – those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allāh. And Allāh is All-Knower, All-Wise. 61. And among them are men who annoy the Prophet (Muhammad ﷺ) and say: "He is (lending his) ear (to every news)." Say: "He

listens to what is best for you; he believes in Allāh; has faith in the believers; and is a mercy to those of you who believe.” But those who annoy Allāh’s Messenger (Muhammad ﷺ), will have a painful torment.

لِلْفُقَرَاءِ		إِنَّمَا الصَّدَقَتُ	
(are) for the poor (who beg)		only the alms, charities (Zakat)	
عَلَيْهَا	وَالْعَمَلِينَ	وَالْمَسْكِينِ	
them (the funds)	and those employed to collect	and the poor (who do not beg)	
فُلُوبِهِمْ	وَالْمُؤَلَّفَةَ		
their hearts	and (for) attracting those who have been inclined (towards Islam)		
وَفِي سَبِيلِ اللَّهِ	وَالْغَرَمِينَ	وَفِي الرِّقَابِ	
and in (the) Way (of) Allah	and (for) those in debt	and to (free) the captives	
عَلِيمٌ	وَاللَّهُ	مِّنَ اللَّهِ	فَرِيضَةً
(is) All-Knower	and Allah	(imposed) by Allah	a duty
وَيَقُولُونَ هُوَ	يُؤْذُونَ النَّبِيَّ	الَّذِينَ	وَمِنْهُمْ
and say he (is)	hurt the Prophet	(are) those who	and among them
لَكُمْ	خَيْرٌ	أُذُنٌ	قُلْ
for you	(what is) best	an ear (he listens to)	say
لِلَّذِينَ آمَنُوا	وَرَحْمَةً	لِّلْمُؤْمِنِينَ	وَيُؤْمِنُ
to those who believe	and (is) a mercy	in the believers	and has faith
أَلِيمٌ	عَذَابٌ	هُمْ	رَسُولُ اللَّهِ
painful	(is) a torment	for them	(the) Messenger (of) Allah
مِنْكُمْ	وَالَّذِينَ يُؤْذُونَ		
and those who hurt	of you		

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ ﴿٩٢﴾ أَلَمْ يَعْلَمُوا أَنَّهُ مِنْ إِحَادِدِ اللَّهِ وَرَسُولُهُ فَأَتَتْ لَهُ نَارُ جَهَنَّمَ خَلِيدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿٩٣﴾ يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهِزْؤْا إِنَّا اللَّهُ مُخْرِجٌ مَا تَحْذَرُونَ ﴿٩٤﴾



62. They swear by Allāh to you (Muslims) in order to please you, but it is more fitting that they should please Allāh and His Messenger (ﷺ), if they are believers. 63. Know they not that whoever opposes and shows hostility to Allāh and His Messenger (ﷺ), certainly for him will be the fire of Hell to abide therein. That is the extreme disgrace. 64. The hypocrites fear lest a Sūrah (chapter of the Qur'ān) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allāh will bring to light all that you fear."

يَحْلِفُونَ بِاللَّهِ	لَكُمْ	لِيَرْضَوْكُمْ	وَاللَّهُ	وَرَسُولُهُ
they swear by Allah	to you (Muslims)	(in order) to please you	but Allah	and His Messenger
أَحَقُّ	أَنْ يَرْضَوْهُ	إِنْ كَانُوا مُؤْمِنِينَ ﴿٦٣﴾		
has more right	that they should please Him	if they are believers		
أَلَمْ يَعْلَمُوا	أَنَّهُ	مَنْ	يُحَادِدِ اللَّهَ	
(did) they not know?	that [he]	whoever	opposes (and shows hostility to) Allah	
وَرَسُولُهُ	فَآتٍ	لَّهُ	نَارَ	جَهَنَّمَ خَالِدًا
and His Messenger	[then] certainly	for him	(will be the) fire	(of) Hell to abide
فِيهَا	ذَلِكَ	الْخِزْيُ	الْعَظِيمُ ﴿٦٤﴾	يَحْذَرُ الْمُنَافِقُونَ
therein	that	(is) the disgrace	extreme	the hypocrites fear
أَنْ تُنْزَلَ	عَلَيْهِمْ	سُورَةٌ	نُنِيشُهُمْ	بِمَا
lest should be revealed	about them	a Surah (chapter of Quran)	showing them	of what
فِي قُلُوبِهِمْ	قُلْ	أَسْتَهْزِئُوا	إِنَّا اللَّهُ مُخْرِجٌ	مَا تَحْذَرُونَ ﴿٦٥﴾
(is) in their hearts	say	mock	(but) certainly Allah will bring to light	(all) that you fear

وَلِئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعَفَ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٦﴾ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ

أَيَّدِيهِمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٥﴾

65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allāh, and His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking?" 66. Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were *Mujrimūn* (disbelievers, polytheists, sinners, criminals). 67. The hypocrites, men and women, are one from another; they enjoin (on the people) *Al-Munkar* (i.e. disbelief and polytheism of all kinds and all that Islam has forbidden), and forbid (people) from *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam orders one to do), and they close their hands [from giving (spending in Allāh's Cause) alms]. They have forgotten Allāh, so He has forgotten them. Verily, the hypocrites are the *Fāsiqūn* (rebellious, disobedient to Allāh).

وَلَئِنْ سَأَلْتَهُمْ	لَيَقُولُنَّ	إِنَّمَا كُنَّا	نَخُوضُ
and if you ask them (about this)	surely they declare	only we were	talking idly
وَنَلْعَبُ	قُلْ	أَيُّ اللَّهِ	وَأَيِّنَّهٖ
and joking (playing)	say	(was it) at Allah?	and His Verses
كُنْتُمْ	تَسْتَهْزِءُونَ	لَا تَعْتَذِرُونَ	قَدْ كَفَرْتُمْ
(that) you were	mocking	make no excuses	indeed you disbelieved
بَعْدَ	إِيمَانِكُمْ	إِنْ نَعْفُ	عَنْ طَائِفَةٍ
after	your belief	if We pardon	[on] a party
نُعَذِّبُ طَائِفَةً	بِأَنَّهُمْ	كَانُوا مُجْرِمِينَ	
We will punish other party (amongst you)	because they	were criminals (sinners)	
الْمُنَافِقُونَ	وَالْمُنَافِقَاتُ	بَعْضُهُمْ	مِّنْ بَعْضٍ
the hypocrites men	and the women	some of them	(are) of others
وَيَنْهَوْنَ	عَنِ الْمَعْرُوفِ	وَيَقْبِضُونَ	أَيْدِيَهُمْ
and forbid	from good (Islam)	and they close their hands	they have forgotten Allah
فَنَسِيَهُمْ	إِنَّ الْمُنَافِقِينَ	هُمُ	الْفَاسِقُونَ
so He has forgotten them	verily the hypocrites	[they]	(are) the disobedient



وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ  
 وَلَعْنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾ كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً  
 وَأَكْثَرَ أَمْوَالًا وَأَوْلَدًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ  
 الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَئِكَ حِطَّةُ  
 آَعْمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٩﴾

68. Allāh has promised the hypocrites – men and women – and the disbelievers, the fire of Hell; therein shall they abide. It will suffice them. Allāh has cursed them and for them is the lasting torment. 69. Like those before you: they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (awhile), so enjoy your portion (awhile) as those before you enjoyed their portion (awhile); and you indulged in play and pastime (and in telling lies against Allāh and His Messenger Muhammad ﷺ) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

وَعَدَ اللَّهُ الْمُنَافِقِينَ	وَالْمُنَافِقَاتِ	وَالْكُفَّارَ	نَارَ
Allah has promised	and women	and the disbelievers	(the) fire
جَهَنَّمَ	خَالِدِينَ	فِيهَا هِيَ	حَسْبُهُمْ
(of) Hell	they (shall) abide	it therein	(will) suffice them
وَلَهُمْ	عَذَابٌ مُّقِيمٌ ﴿٦٨﴾	كَالَّذِينَ	مِنْ قَبْلِكُمْ
and for them	(is) a torment lasting	like those	before you
مِنْكُمْ	قُوَّةً	أَمْوَالًا	وَأَوْلَدًا
than you	(in) power	and more abundant	and children
بِخَلْقِهِمْ	فَاسْتَمْتَعْتُمْ	بِخَلْقِكُمْ	كَمَا اسْتَمْتَعَ الَّذِينَ
their portion (awhile)	so enjoy	your portion (awhile)	as enjoyed those
مِنْ قَبْلِكُمْ	بِخَلْقِهِمْ	وَخُضْتُمْ	
before you	their portion (awhile)	and you indulged	(in play and pastime)

كَالَّذِي خَاضُوا <sup>٦٠</sup>		أُولَئِكَ	حِطَّتْ أَعْمَلُهُمْ
as they indulged (in play and pastime)		those	their deeds are in vain
فِي الدُّنْيَا	وَالْآخِرَةِ	وَأُولَئِكَ	هُمْ
in this world	and (in) the Hereafter	and those (are)	they
			الْخَاسِرُونَ ﴿٦١﴾
			(who are) the losers

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمُ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمَ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَنَّهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٦٢﴾ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾

70. Has not the story reached them of those before them? – The people of Nūh (Noah), 'Ād, and Thamūd, the people of Ibrāhīm (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lūt (Lot) preached]; to them came their Messengers with clear proofs. So it was not Allāh Who wronged them, but they used to wrong themselves. 71. The believers, men and women, are *Auliya'* (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) *Al-Ma'rūf* (i.e. Islāmic Monotheism and all that Islam orders one to do), and forbid (people) from *Al-Munkar* (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform *As-Salāt* (the prayers), and give the *Zakāt* (obligatory charity), and obey Allāh and His Messenger (ﷺ). Allāh will have His Mercy on them. Surely, Allāh is All-Mighty, All-Wise.

أَلَمْ يَأْتِهِمْ	نَبَأُ	الَّذِينَ	مِنْ قَبْلِهِمْ	قَوْمِ	نُوحٍ
(has) not reached them?	(the) story	(of) those	before them	(the) people	(of) Noah
وَعَادٍ	وَتَمُودَ	وَقَوْمِ	إِبْرَاهِيمَ	وَأَصْحَابِ	
and Ad	and Thamud	and (the) people	(of) Abraham	and (the) dwellers	
مَدْيَنَ	وَالْمُؤْتَفِكَاتِ	أَنَّهُمْ	رُسُلُهُمْ		
(of) Midian	and the cities overthrown	to them came	their Messengers		



بِالْبَيِّنَاتِ	فَمَا كَانَ اللَّهُ	لِيُظْلِمَهُمْ	وَلَكِنْ كَانُوا
with clear proofs	so it was not Allah	that (Who) wronged them	[and] but they used to
أَنْفُسَهُمْ يَظْلِمُونَ	وَالْمُؤْمِنُونَ	وَالْمُؤْمِنَاتُ	بَعْضُهُمْ
wrong themselves	and the believing men	and women	some of them
أَوْلِيَاءُ	بَعْضٌ	يَأْمُرُونَ بِالْمَعْرُوفِ	وَيَنْهَوْنَ
(are) protectors	(of) others	they enjoin good	and forbid
وَيُقِيمُونَ الصَّلَاةَ	وَيُؤْتُونَ الزَّكَاةَ	وَيُطِيعُونَ اللَّهَ	
and they offer (their) prayers (perfectly)	and give Zakat	and obey Allah	
وَرَسُولَهُ	أُولَئِكَ	سَيَرْحَمُهُمُ اللَّهُ	إِنَّ اللَّهَ
and His Messenger	those	Allah will have Mercy on them	surely Allah
	عَزِيزٌ	حَكِيمٌ	
	(is) All-Mighty	All-Wise	

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾ يَتَأَيَّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿٧٣﴾

72. Allāh has promised the believers – men and women, – Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allāh. That is the supreme success. 73. O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, – and worst indeed is that destination.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ	وَالْمُؤْمِنَاتِ	جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا
Allah has promised the believing men	and women	Gardens	flow under which
خَالِدِينَ	فِيهَا	وَمَسْكِنٍ	طَيِّبَةٍ
to dwell forever	therein	and mansions	beautiful
الْأَنْهَارُ			in Gardens

عَدْنٍ	وَرِضْوَانٌ	مِّنَ اللَّهِ	أَكْبَرُ
(of) Adn (Eden Paradise)	and (the) Good Pleasure	of Allah	(is) the greatest (bliss)
ذَٰلِكَ هُوَ	الْفَوْزُ	الْعَظِيمُ	يَأْتِيهَا
it	(is) the success	supreme	0
that		Prophet	النَّبِيُّ
أَلْكُفَّارَ	وَالْمُنْفِقِينَ	وَأَغْلَظُ	عَلَيْهِمْ
the disbelievers	and the hypocrites	and be harsh	against them
		وَبئْسَ الْمَصِيرُ	وَمَا أَوْفَاهُم
		and worst (indeed) is the destination	and their abode
	جَهَنَّمَ		
	(is) Hell		

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ مَّا  
لَمْ يَنَالُوا وَمَانَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكْ خَيْرًا لَهُمْ  
وَإِنْ يَتَوَلَّوْا يُعَذِّبْهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ  
وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

74. They swear by Allāh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islām, and they resolved that (plot to murder Prophet Muhammad ﷺ) which they were unable to carry out, and they could not find any cause to do so except that Allāh and His Messenger (ﷺ) had enriched them of His bounty. If then they repent, it will be better for them, but if they turn away; Allāh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a *Walī* (supporter, protector) or a helper.

يَحْلِفُونَ بِاللَّهِ	مَا قَالُوا	وَلَقَدْ قَالُوا كَلِمَةَ
they swear by Allah	(that) they said nothing	while certainly they said (the) word
الْكُفْرِ	وَكَفَرُوا	بَعْدَ
(of) disbelief	and they disbelieved	after
بِمَا	لَمْ يَنَالُوا	وَمَا نَقَمُوا
that which	they were unable to carry out	and they could not find any cause (to do so)



إِلَّا	أَنْ أَغْنَاهُمْ اللَّهُ	وَرَسُولُهُ	مِنْ فَضْلِهِ
except	that Allah had enriched them	and His Messenger	of His bounty
فَإِنْ يَتُوبُوا	يَكْ خَيْرًا	هَمُّ	وَإِنْ يَتَوَلَّوْا
if then they repent	it will be better	for them	but if they turn away
عَذَابًا	أَلِيمًا	فِي الدُّنْيَا	وَالْآخِرَةِ
(with) a torment	painful	in this world	and the Hereafter
	وَمَا	هَمُّ	
	for them	and (there is) none	
	فِي الْأَرْضِ	مِنْ وَلِيٍّ	وَلَا نَصِيرٍ
	on the earth	(as) a protector	nor a helper

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهُ لَئِنْ آتَيْنَاهُمْ مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴿٧٥﴾ فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٧٦﴾ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ﴿٧٨﴾

75. And of them are some who made a covenant with Allāh (saying): "If He bestowed on us of His bounty, we will verily, give *Sadaqah* (*Zakāt* – obligatory charity and voluntary charity in Allāh's Cause) and will be certainly among those who are righteous." 76. Then when He gave them of His bounty, they became niggardly [refused to pay the *Sadaqah* (*Zakāt* – obligatory charity or voluntary charity)], and turned away, averse. 77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allāh) which they had promised to Him and because they used to tell lies. 78. Know they not that Allāh knows their secret ideas, and their *Najwā* (secret counsels), and that Allāh is the All-Knower of things unseen.

وَمِنْهُمْ	مَنْ عَاهَدَ اللَّهُ	لَئِنْ آتَيْنَا
and of them	who made a covenant with Allah	(saying) if He bestowed on us
مِنْ فَضْلِهِ	لَنَصَّدَّقَنَّ	وَلَنَكُونَنَّ
of His bounty	We will verily give charity	and will be certainly

مِنَ الصَّالِحِينَ ﴿٧٥﴾	فَلَمَّا	ءَاتَاهُمْ	مِّن فَضْلِهِ
among (those who are) righteous	then when	He gave them	of His bounty
بَخِلُوا بِهِ	وَتَوَلَّوْا	وَهُمْ	مُعْرِضُونَ ﴿٧٦﴾
they became stingy [with it]	and turned away	while they	(are) averse
فَأَعْقَبَهُمْ نِفَاقًا	فِي قُلُوبِهِمْ	إِلَى يَوْمٍ	
so He punished them	(by putting) hypocrisy	into their hearts	till (the) Day (when)
يَلْقَوْنَهُ، يَمَّا	أَخْلَفُوا اللَّهَ	مَا	
they shall meet Him	(because) of that	they broke (the covenant with) Allah	which
وَعَدُوهُ	وَبِمَا كَانُوا	يَكْذِبُونَ ﴿٧٧﴾	
they had promised Him	and (because) of what they used to	tell lies	
أَلَمْ يَعْلَمُوا	أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ	وَنَجْوَاهُمْ	
(do) they not know?	that Allah knows their secret (ideas)	and their secret talk	
وَأَنَّ اللَّهَ	عَلَّمُ	الْغُيُوبِ ﴿٧٨﴾	
and that Allah	(is the) All-Knower	(of) the unseen	

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾ أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾

79. Those who defame such of the believers who give charity (in Allāh's Cause) voluntarily, and such who could not find to give charity (in Allāh's Cause) except what is available to them – so they mock at them (believers); Allāh will throw back their mockery on them, and they shall have a painful torment. 80. Whether you (O Muhammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them – (and even) if you ask seventy times for their forgiveness – Allāh will not forgive them because they have disbelieved in Allāh and His Messenger (Muhammad ﷺ). And Allāh guides not those people



who are *Fāsiqūn* (rebellious, disobedient to Allāh).

الَّذِينَ	يَلْمِزُونَ الْمُطَّوِّعِينَ	مِنَ الْمُؤْمِنِينَ	فِي الصَّدَقَاتِ
those who	defame such who give voluntarily	of the believers	in the charity
وَالَّذِينَ	لَا يَجِدُونَ	إِلَّا جُهْدَهُمْ	
and those who	could not find (to give charity)	except what is available to them	
فَيَسَخَرُونَ مِنْهُمْ	سَخِرَ اللَّهُ مِنْهُمْ	وَهُمْ	
so they mock	at them	Allah will throw back their mockery on them	and they (shall) have
عَذَابٌ أَلِيمٌ	أَسْتَغْفِرُ لَهُمْ	أَوْ	لَا تَسْتَغْفِرُ لَهُمْ
a torment	you ask forgiveness for them	(whether) or	ask not forgiveness
لَهُمْ	إِنْ	تَسْتَغْفِرُ لَهُمْ	سَبْعِينَ
for them	if	you ask forgiveness for them	seventy
يَغْفِرَ اللَّهُ لَهُمْ	ذَلِكَ	بِأَنَّهُمْ	كَفَرُوا بِاللَّهِ
Allah will forgive them	that	(is) because they	have disbelieved in Allah
وَرَسُولُهُ	وَاللَّهُ	لَا يَهْدِي الْقَوْمَ	الْفَاسِقِينَ
and His Messenger	and Allah	guides not those people	(who are) the disobedient

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allāh (ﷺ); they hated to strive and fight with their properties and their lives in the Cause of Allāh, and they said: "March not forth in the heat." Say: "The fire of Hell is more intense in heat;" if only they could understand! 82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

رَسُولِ اللَّهِ	خَلْفَ	بِمَقْعَدِهِمْ	فَرِحَ الْمُخَلَّفُونَ
(the) Messenger (of) Allah	behind	in their places	those who stayed behind rejoiced

وَكَرِهُوا	أَنْ يُجَاهِدُوا	بِأَمْوَالِهِمْ	وَأَنْفُسِهِمْ
and they hated	to strive hard (and fight)	with their wealth	and their lives
فِي سَبِيلِ اللَّهِ	وَقَالُوا	لَا تَنْفِرُوا	فِي الْحَرِّ
in (the) Way (of) Allah	and they said	march not forth	in the heat
أَشَدُّ	حَرًّا	لَوْ كَانُوا	يَفْقَهُونَ
(is) more intense	(in) heat	if (only) they could	understand
وَلَيَبْكُوا كَثِيرًا	جَزَاءً	بِمَا كَانُوا	يَكْسِبُونَ
and (they will) cry much	(as) a recompense	of what they used to	earn

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَعَذُّوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ ﴿٨٣﴾ وَلَا تَصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ ﴿٨٤﴾

83. If Allāh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind." 84. And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allāh and His Messenger (ﷺ), and died while they were *Fāsiqūn* (rebellious, – disobedient to Allāh and His Messenger ﷺ).

فَإِنْ رَجَعَكَ اللَّهُ	إِلَى طَائِفَةٍ	مِنْهُمْ
then if Allah brings you back	to a party	of them (the hypocrites)
فَاسْتَعَذُّوكَ	لِلْخُرُوجِ	فَقُلْ
and they ask your permission	to go out (to fight)	then say
لَنْ تَخْرُجُوا مَعِيَ	أَبَدًا	وَلَنْ تُقَاتِلُوا مَعِيَ
you shall never go out with me	[ever]	and never fight with me
رَضِيتُمْ بِالْقُعُودِ	أَوَّلَ	مَرَّةٍ
were pleased to sit (inactive)	(on the) first	occasion
فَاقْعُدُوا		
then you sit (now)		



مَعَ	الْخَلَفِينَ	وَلَا تَصَلِّ	عَلَى أَحَدٍ
with	those who lag behind	and (O Mohammad) pray not	for any
مَنْهُمْ مَاتَ	أَبَدًا	وَلَا تَقُمْ	عَلَى قَبْرِهِ
of them (hypocrites) who dies	ever	nor stand	at his grave
بِاللَّهِ	وَرَسُولِهِ	وَمَاتُوا	وَهُمْ
in Allah	and His Messenger	and died	while they
			فَلْيَسْقُوتَ
			(were) disobedient

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٥﴾ وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَعْذَنَكَ أُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ ﴿٨٦﴾

85. And let not their wealth or their children amaze you. Allāh's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers. 86. And when a Sūrah (chapter from the Qur'ān) is revealed, enjoining them to believe in Allāh and to strive hard and fight along with His Messenger (ﷺ), the wealthy among them ask your leave to exempt them (from Jihād) and say, "Leave us (behind), we would be with those who sit (at home)."

وَلَا تُعْجِبْكَ	أَمْوَالُهُمْ	وَأَوْلَادُهُمْ	إِنَّمَا يُرِيدُ اللَّهُ	أَنْ يُعَذِّبَهُمْ
and let not amaze you	their wealth	or their children	only Allah intends	to punish them
بِهَا	فِي الدُّنْيَا	وَتَزْهَقَ أَنْفُسُهُمْ	وَهُمْ	
with these (things)	in this world	and (that) their souls shall depart (die)	while they	
كَافِرُونَ ﴿٨٥﴾	وَإِذَا أَنْزَلَتْ	سُورَةٌ	أَنْ آمِنُوا	بِاللَّهِ
(are) disbelievers	and when is revealed	a Surah	(enjoining) that believe	in Allah
وَجَاهِدُوا	مَعَ	رَسُولِهِ	اسْتَعْذَنَكَ	
and strive hard (and fight)	(along) with	His Messenger	ask your leave (to exempt them)	
أُولُوا الطَّوْلِ	مِنْهُمْ	وَقَالُوا	ذَرْنَا	
men of wealth	among them	and say	leave us (behind)	

الْقَاعِدِينَ ﴿٨٧﴾	نَكُنْ مَعَ
(those) who sit (at home)	we would be with

رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾ لَكِنَّ الرِّسُولَ وَالَّذِينَ ءَامَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾

87. They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not. 88. But the Messenger (Muhammad ﷺ) and those who believed with him (in Islamic Monotheism) strove hard and fought with their wealth and their lives (in Allāh's Cause). Such are they for whom are the good things, and it is they who will be successful. 89. For them Allāh has got ready Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

رَضُوا	بِأَن يَكُونُوا مَعَ	الْخَوَالِفِ	وَطُبِعَ	عَلَى
they are content	to be with	those who sit behind	and are sealed up	[on]
قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾	لَكِنَّ الرِّسُولَ	وَالَّذِينَ ءَامَنُوا	جَاهَدُوا بِأَمْوَالِهِمْ	وَأَنْفُسِهِمْ وَأُولَئِكَ
so they understand not	but the Messenger	and those who believed	strove hard (and fought) with their wealth	and those and their lives
مَعَهُ	وَالَّذِينَ ءَامَنُوا	وَالَّذِينَ ءَامَنُوا	وَالَّذِينَ ءَامَنُوا	وَالَّذِينَ ءَامَنُوا
with him	and those who believed	and those who believed	and those who believed	and those who believed
لَهُمُ الْخَيْرَاتُ	وَالَّذِينَ ءَامَنُوا	وَالَّذِينَ ءَامَنُوا	وَالَّذِينَ ءَامَنُوا	وَالَّذِينَ ءَامَنُوا
for whom (are) the good things	and (it is) they	who	(will be) successful	and those who believed
أَعَدَّ اللَّهُ لَهُمْ	جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	وَالَّذِينَ ءَامَنُوا
Allah has prepared for them	Gardens	flowing under them	the rivers	and those who believed
خَالِدِينَ	فِيهَا	ذَلِكَ	الْفَوْزُ	الْعَظِيمُ ﴿٨٩﴾
to dwell forever	therein	that	(is) the success	supreme



وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩١﴾ لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩٢﴾

90. And those who made excuses from the bedouins came (to you, O Prophet ﷺ) asking your permission to exempt them (from the battle), and those who had lied to Allāh and His Messenger (ﷺ) sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve. 91. There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (*Jihād*)], if they are sincere and true (in duty) to Allāh and His Messenger. No ground (of complaint) can there be against the *Muhsinūn* (good-doers). And Allāh is Oft-Forgiving, Most Merciful.

وَجَاءَ الْمُعَذِّرُونَ		مِنَ الْأَعْرَابِ		لِيُؤْذَنَ	
and came		from the bedouins		to ask (your) permission (to exempt)	
لَهُمْ	وَقَعَدَ	الَّذِينَ كَذَبُوا اللَّهَ		وَرَسُولَهُ	
for them	and sat (at home)	those who had lied to Allah		and His Messenger	
سَيُصِيبُ الَّذِينَ		كَفَرُوا مِنْهُمْ		عَذَابٌ أَلِيمٌ	
soon will seize those who		disbelieve of them		a painful torment	
لَيْسَ عَلَى الضَّعَفَاءِ		وَلَا	عَلَى الْمَرْضَى	وَلَا	عَلَى الَّذِينَ
(there) is not on those who are weak		nor	[on] ill	nor	[on] those who
لَا يَجِدُونَ		حَرَجٌ		إِذَا نَصَحُوا لِلَّهِ	
find not		(any) blame		if they are sincere (in duty) to Allah	
وَرَسُولَهُ		مَا		مِنْ سَبِيلٍ	
and His Messenger		(there is) not		any ground (of complaint) against the good-doers	
وَاللَّهُ		غَفُورٌ		رَحِيمٌ	
and Allah		(is) Oft-Forgiving		Most Merciful	

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا  
وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾ إِنَّمَا السَّبِيلُ عَلَى  
الَّذِينَ يَسْتَعِذُّونَكَ وَهُمْ أَغْنِيَاءُ رِضْوَانًا يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى  
قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihad). 93. The ground (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allāh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).

وَلَا	عَلَى الَّذِينَ	إِذَا مَا	أَتَوْكَ	لِتَحْمِلَهُمْ
nor (is there blame)	on those who	[when]	came to you	that you provide them with mounts
قُلْتَ	لَا أَجِدُ مَا	أَحْمِلُكُمْ		
(and when) you said	I can not find what	bear you (mounts for you)		
عَلَيْهِ تَوَلَّوْا	وَأَعْيُنُهُمْ تَفِيضُ	مِنَ الدَّمْعِ	حَزَنًا	
[on it] they turned back	while their eyes overflowing	with tears	(of) grief	
أَلَّا يَجِدُوا	مَا يُنْفِقُونَ ﴿٩٢﴾	إِنَّمَا السَّبِيلُ		
that they could not find	anything to spend	only the ground (of complaint)		
عَلَى الَّذِينَ	يَسْتَعِذُّونَكَ	وَهُمْ	أَغْنِيَاءُ	رِضْوَانًا
(is) against those who	ask exemption	yet they	(are) rich	they are content
بِأَن يَكُونُوا مَعَ	الْخَوَالِفِ	وَطَبَعَ اللَّهُ	عَلَى قُلُوبِهِمْ	
to be with	(the women) who sit behind	and Allah has sealed	up their hearts	
فَهُمْ	لَا يَعْلَمُونَ ﴿٩٣﴾			
so they	know not			



يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا  
 اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ  
 الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ  
 إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِنُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجَسٌ وَمَا وَنَهُمْ جَهَنَّمُ  
 جزاء بما كانوا يكسبون ﴿٩٥﴾

94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad ﷺ): "Present no excuses, we shall not believe you. Allāh has already informed us of the news concerning you. Allāh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allāh) will inform you of what you used to do." 95. They will swear by Allāh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijsun* [i.e. *Najasun* (impure) because of their evil deeds], and Hell is their dwelling place – a recompense for that which they used to earn.

يَعْتَذِرُونَ إِلَيْكُمْ		إِذَا	رَجَعْتُمْ إِلَيْهِمْ
you return to them		when	they (the hypocrites) will present (their) excuses to you
قُلْ	لَا تَعْتَذِرُوا	لَنْ تُؤْمِنَ	لَكُمْ
say	present no excuses	we (shall) never believe	you
قَدْ نَبَّأَنَا اللَّهُ		وَرَسُولُهُ	
verily Allah has informed us		and His Messenger	
وَسَيَرَى اللَّهُ عَمَلَكُمْ		وَسَيَرَى اللَّهُ عَمَلَكُمْ	
and Allah will observe your deeds		and Allah will observe your deeds	
مِنْ أَخْبَارِكُمْ		وَسَيَرَى اللَّهُ عَمَلَكُمْ	
of the news concerning you		and Allah will observe your deeds	
ثُمَّ تُرَدُّونَ		إِلَىٰ عِلْمِ الْغَيْبِ	وَالشَّهَادَةِ
then you will be brought back		to (the) All-Knower (of) the unseen	and the seen
فَيُنَبِّئُكُمْ		بِمَا كُنْتُمْ	تَعْمَلُونَ ﴿٩٤﴾
then He (Allah) will inform you		of what you used to	do
لَكُمْ		إِذَا انْقَلَبْتُمْ	إِلَيْهِمْ
to you (Muslims)		when you return	to them
بِاللَّهِ		لِنُعْرِضُوا	عَنْهُمْ
by Allah		that you may turn away	from them

عَنْهُمْ	فَاعْرِضُوا	عَنْهُمْ	إِنَّهُمْ	رَجَسٌ	وَمَا وَلَهُمْ
from them	so turn away	from them	surely they	(are) impure	and their dwelling place
جَهَنَّمَ	جَزَاءً	بِمَا كَانُوا	يَكْسِبُونَ		
(is) Hell	a recompense	for that which they used to	earn		

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ  
الْفَاسِقِينَ ﴿٩٦﴾ الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ  
اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾ وَمِنَ الْأَعْرَابِ مَن يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا  
وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allāh is not pleased with the people who are *Al-Fāsiqūn* (rebellious, disobedient to Allāh). 97. The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allāh's Commandments and His Legal Laws) which Allāh has revealed to His Messenger (ﷺ). And Allāh is All-Knower, All-Wise. 98. And of the bedouins there are some who look upon what they spend (in Allāh's Cause) as a fine and watch for calamities to befall you, on them be the calamity of evil. And Allāh is All-Hearer, All-Knower.

يَحْلِفُونَ لَكُمْ	لِتَرْضَوْا	عَنْهُمْ			
they (the hypocrites) swear to you (Muslims)	that you may be pleased	with them			
فَإِنْ تَرْضَوْا	عَنْهُمْ	فَإِنَّ اللَّهَ	لَا يَرْضَىٰ	عَنِ الْقَوْمِ	
but if you are pleased	with them	then certainly Allah	is not pleased	with the people	
الْفَاسِقِينَ ﴿٩٦﴾	الْأَعْرَابُ	أَشَدُّ	كُفْرًا	وَنِفَاقًا	
(who are) disobedient	the bedouins	(are the) worst	(in) disbelief	and hypocrisy	
وَأَجْدَرُ	أَلَّا يَعْلَمُوا حُدُودَ	مَا أَنْزَلَ اللَّهُ	عَلَىٰ رَسُولِهِ ۗ		
and more likely	not to know (the) limits	which Allah has revealed	to His Messenger		
وَاللَّهُ	عَلِيمٌ	حَكِيمٌ ﴿٩٧﴾	وَمِنَ الْأَعْرَابِ	مَنْ يَتَّخِذُ	
and Allah	(is) All-Knower	All-Wise	and of the bedouins	(there are some) who take	



مَا يَنْفِقُ	مَعْرَمًا	وَيَتَرَبَّصُ	بِكُمْ	الدَّوَابِرَ	عَلَيْهِمْ	دَائِرَةً
what they spend	(as) a fine	and watch	for you	calamities	on them	(be the) calamity
السَّوْءِ	وَاللَّهِ	سَمِيعٌ	عَلِيمٌ			
(of) the evil	and Allah	(is) All-Hearer	All-Knower			

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يَنْفِقُ قُرْبَةً  
عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ  
عَفُورٌ رَحِيمٌ ﴿١١﴾

99. And of the bedouins there are some who believe in Allāh and the Last Day, and look upon what they spend in Allāh's Cause as means of nearness to Allāh, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allāh's Cause) are a means of nearness for them. Allāh will admit them to His Mercy. Certainly Allāh is Oft-Forgiving, Most Merciful.

وَمِنَ الْأَعْرَابِ	مَنْ يُؤْمِنُ بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ
and of the bedouins	(there are some) who believe in Allah	and the Day	the Last
وَيَتَّخِذُ	مَا يَنْفِقُ	قُرْبَةً	عِنْدَ اللَّهِ
and take	what they spend (in the Cause of Allah)	(as) means of nearness	to Allah
وَصَلَوَاتِ	الرَّسُولِ	أَلَا	إِنَّهَا
and (a cause of receiving) invocations	(of) the Messenger	beware	indeed these
قُرْبَةً	لَهُمْ	سَيُدْخِلُهُمُ اللَّهُ	فِي رَحْمَتِهِ
(are) a means of nearness	for them	Allah will admit them	to His Mercy
إِنَّ اللَّهَ	عَفُورٌ	رَحِيمٌ	
certainly Allah	(is) Oft-Forgiving	Most Merciful	

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ  
اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا  
ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنْفِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ

مَرَدُّوْا عَلَى الْإِنْفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّوْنَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

100. And the foremost to embrace Islam of the *Muhājirūn* (those who migrated from Makkah to Al-Madinah) and the *Ansār* (the citizens of Al-Madinah who helped and gave aid to the *Muhājirūn*) and also those who followed them exactly (in Faith). Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. 101. And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you (O Muhammad ﷺ) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

وَالسَّابِقُونَ	الْأَوَّلُونَ	مِنَ الْمُهَاجِرِينَ	وَالْأَنْصَارِ	وَالَّذِينَ
and the first	the foremost (Muslims)	of the emigrants	and the helpers	and those who
اتَّبَعُوهُمْ	بِإِحْسَانٍ	رَضِيَ اللَّهُ عَنْهُمْ	وَرَضُوا	
followed them	in goodness	Allah is well-pleased with them	and they are well-pleased	
عِنْدَهُ	وَأَعَدَّ	لَهُمْ	جَنَّاتٍ	تَجْرِي تَحْتِهَا
with Him	and He has prepared	for them	Gardens	flowing under them
خَالِدِينَ	فِيهَا	أَبَدًا	ذَلِكَ	الْفَوْزُ
they (will) dwell	therein	forever	that	(is) the success
حَوْلَكُمْ	مِنَ الْأَعْرَابِ	مُنَافِقُونَ	وَمِنْ أَهْلِ	
around you	of the bedouins	(are) hypocrites	and (so are some) among (the) people	
الْمَدِينَةِ	مَرَدُّوْا عَلَى الْإِنْفَاقِ	لَا تَعْلَمُهُمْ	نَحْنُ	نَعْلَمُهُمْ
(of) Al-Madinah	they persist in the hypocrisy	you know them not	We	know them
سَنُعَذِّبُهُمْ	مَرَّتَيْنِ	ثُمَّ يُرَدُّوْنَ	إِلَىٰ عَذَابٍ	عَظِيمٍ
We shall punish them	twice	then they shall be brought back	to a torment	great

وَأَخْرَوْنَ أَعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ



إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٠٢﴾ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allāh will turn to them in forgiveness. Surely, Allāh is Oft-Forgiving, Most Merciful. 103. Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allāh for them. Verily, your invocations are a source of security for them; and Allāh is All-Hearer, All-Knower.

وَأَخْرُونَ		اعترفوا بذنوبهم		خَلَطُوا عَمَلًا	
and (there are) others		who have acknowledged their sins		they have mixed a deed	
صَلِحًا	وَأَخَرَ	سَيِّئًا	عَسَى اللَّهُ	أَنْ	
(that was) righteous	with another	(that was) evil	perhaps Allah	[that]	
يَتُوبَ عَلَيْهِمْ		إِنَّ اللَّهَ	غَفُورٌ	رَحِيمٌ	
will turn in forgiveness unto them		surely Allah	(is) Oft-Forgiving	Most Merciful	
خُذْ مِنْ أَمْوَالِهِمْ		صَدَقَةً	تُطَهِّرُهُمْ	وَتُزَكِّيهِمْ	
take from their wealth		alms	(in order) to cleanse them	and purify them	
بِهَا	وَصَلِّ	عَلَيْهِمْ	إِنَّ صَلَاتَكَ	سَكَنٌ	
with it	and invoke (Allah)	for them	verily your invocations	(are) a source of security	
لَهُمْ		وَاللَّهُ	سَمِيعٌ	عَلِيمٌ	
for them		and Allah	(is) All-Hearer	All-Knower	

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٤﴾ وَقُلِ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَى عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

104. Know they not that Allāh accepts repentance from His slaves and takes the *Sadaqāt* (alms, charities), and that Allāh Alone is the One Who forgives and accepts repentance, Most Merciful? 105. And say (O Muhammad ﷺ): "Do

deeds! Allāh will see your deeds, and (so will) His Messenger (ﷺ) and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."

يَقْبَلُ التَّوْبَةَ	أَنَّ اللَّهَ هُوَ	أَلَمْ يَعْلَمُوا
(Who) accepts the repentance	that Allah (is) He	(do) they not know?
وَأَنَّ اللَّهَ	وَيَأْخُذُ الصَّدَقَاتِ	عَنْ عِبَادِهِ
and that Allah	and takes the Sadaqat (alms, charities)	from His slaves
وَقُلِ	الرَّحِيمِ	هُوَ التَّوَّابُ
and say (O Muhammad)	the Most Merciful	[He] (Alone is) the Acceptor of repentance
وَرَسُولُهُ	فَسِيرَىٰ إِلَهُ عَمَلِكُمْ	أَعْمَلُوا
and (so will) His Messenger	then Allah will see your deeds	do (deeds)
إِلَىٰ عِلْمِ الْغَيْبِ	وَسَتُرَدُّونَ	وَالْمُؤْمِنُونَ
to (the) All-Knower (of) the unseen	and you will be brought back	and the believers
تَعْمَلُونَ	بِمَا كُنتُمْ	فَيُنَبِّئُكُمْ
do	of what you used to	then He will inform you
		and the seen

وَأَخْرُوتَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ  
وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ  
حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ  
لَكَاذِبُونَ

106. And others are made to await for Allāh's Decree, whether He will punish them or will forgive them. And Allāh is All-Knowing, All-Wise. 107. And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allāh and His Messenger (Muhammad ﷺ) aforetime, they will indeed swear that their intention is nothing but good. Allāh bears witness that they are certainly liars.

وَأَخْرُوتَ	لِأَمْرِ اللَّهِ	مُرْجُونَ	إِمَّا يُعَذِّبُهُمْ
and others	for (the) Decree (of) Allah	await	whether He will punish them



وَأَمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَالِمٌ حَكِيمٌ وَالَّذِينَ	and (as for) those who	All-Wise	(is) All-Knowing	and Allah	them	or will forgive
اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا	and to disunite	and disbelief	(by way of) harming			took a mosque
بَيْنَ الْمُؤْمِنِينَ وَالْكَافِرِينَ لَمَّا حَارَبُوا اللَّهَ	for (those) who	warred against Allah	and (as) an outpost	the believers	[between]	
وَرَسُولَهُ. مِنْ قَبْلُ وَلَيَحْلِفْنَ إِنْ أَرَدْنَا	(that) we want nothing	and they will indeed swear	afortime	and His Messenger		
إِلَّا الْحَسَنَ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ	(are) certainly liars	indeed they	and Allah bears witness	but the good		

لَا تَقُمْ فِيهِ أَبَدًا مَسْجِدَ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ۝۸۸ أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرْفٍ هَاكِ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝۸۹

108. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allāh loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the cleansing properties of soap) and water from urine and stools, after answering the call of nature]. 109. Is it then he who laid the foundation of his building on piety to Allāh and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell. And Allāh guides not the people who are the Zālimūn (cruel, violent, proud, polytheist and wrongdoer).

لَا تَقُمْ فِيهِ أَبَدًا	ever	therein	(do) not stand
مَسْجِدَ أُسِّسَ	verily the mosque	whose foundation was laid	
عَلَى التَّقْوَىٰ	on piety		

مِنْ أَوَّلٍ	يَوْمٍ	أَحَقُّ	أَنْ تَقُومَ	فِيهِ
from (the) first	day	(is) more worthy	that you stand	therein (to pray)
فِيهِ	رِجَالٌ يُحِبُّونَ	أَنْ يَنْظَهَرُوا	وَاللَّهُ	
in it	(are) men who love	to clean and to purify themselves	and Allah	
		يُحِبُّ الْمُطَهَّرِينَ	أَفَمَنْ	
		loves those who make themselves clean and pure	(is it) then (he) who?	
أَسَّسَ بُنْيَانَهُ	عَلَى تَقْوَى	مِنْ اللَّهِ	وَرِضْوَانٍ	
laid the foundation (of) his building	on piety	from Allah	and (His) Good Pleasure	
خَيْرٌ	أَمْ مَنْ	أَسَّسَ بُنْيَانَهُ	عَلَى شَفَا	جُرْفٍ
better	or (he) who	laid the foundation (of) his building	on an edge	(of) a cliff
هَارٍ	فَآتَاهَا	بِهِ	فِي نَارٍ	
ready to crumble down	so (that) it crumbled to pieces	with him	into (the) fire	
جَهَنَّمَ	وَاللَّهُ	لَا يَهْدِي الْقَوْمَ	الظَّالِمِينَ	
(of) Hell	and Allah	guides not the people	(who are) the wrongdoers	

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ  
 حَكِيمٌ ﴿١١٠﴾ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ  
 الْجَنَّةُ يَقْتُلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي  
 التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمْ  
 الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces (i.e. till they die). And Allāh is All-Knowing, All-Wise. 111. Verily, Allāh has purchased of the believers their lives and their properties for (the price) that theirs shall be Paradise. They fight in Allāh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurāt (Torah) and the Injil (Gospel) and the Qur'ān. And who is truer to his covenant than Allāh? Then



rejoice in the bargain which you have concluded. That is the supreme success.

لَا يَزَالُ بُنِنُهُمْ		الَّذِي بَنَوْا		رَيْبَةً	
will not cease to be their building		which they built		a (cause of) doubt	
فِي قُلُوبِهِمْ		أَنْ تَقَطَّعَ قُلُوبُهُمْ		وَاللَّهُ عَلِيمٌ	
in their hearts		[that] their hearts are cut to pieces		(is) All-Knower and Allah	
حَكِيمٌ		إِنَّ اللَّهَ اشْتَرَى		مِنْ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ	
All-Wise		verily Allah has purchased		of the believers their lives and their properties	
يَا بَنِي		لَهُمْ		يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ	
for (the price) that		for them		they fight in (the) Way (of) Allah	
فَيَقْتُلُونَ		وَيُقْتَلُونَ		وَعَدًا عَلَيْهِ حَقًّا	
so they kill (others)		and are killed		(it is) a promise on Him (which is binding) (in) truth	
فِي التَّوْرَةِ		وَالْإِنْجِيلِ		وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ	
in the Torah		and the Gospel		and the Quran and who (is) truer to his covenant	
مِنْ اللَّهِ		فَاسْتَبَشِرُوا		الَّذِي بَايَعْتُمْ بِهِ	
than Allah		then rejoice		in your bargain which you have bargained [with it]	
وَذَلِكَ		هُوَ		الْفَوْزُ الْعَظِيمُ	
and that		[it]		(is) the success [the] supreme	

التَّائِبُونَ الْعَبِيدُونَ الْحَمِيدُونَ الْمُتَّخِذُونَ الرِّكْعُونَ  
السَّاجِدُونَ لِلْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ  
لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾ مَا كَانِ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا  
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ  
الْجَحِيمِ ﴿١١٣﴾

112. (The believers whose lives Allāh has purchased are) those who turn to Allāh in repentance (from polytheism and hypocrisy), who worship (Him),

who praise (Him), who fast (or go out in Allāh's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) *Al-Ma'rūf* (i.e. Islamic Monotheism and all what Islam has ordained) and forbid (people) from *Al-Munkar* (i.e. disbelief, polytheism of all kinds and all that Islam has forbidden), and who observe the limits set by Allāh (do all that Allāh has ordained and abstain from all kinds of sins and evil deeds which Allāh has forbidden). And give glad tidings to the believers. 113. It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

التَّائِبُونَ	الْعَبِيدُونَ	الْحَامِدُونَ	السَّائِحُونَ
those who repent (to Allah)	who worship (Him)	who praise (Him)	who go out
الرَّاكِعُونَ	السَّاجِدُونَ	الْأَمْرُونَ	
who bow down (in prayer)	who prostrate themselves (in prayer)	who command (people)	
بِالْمَعْرُوفِ	وَالنَّكَاهُونَ	عَنِ الْمُنْكَرِ	وَالْحَافِظُونَ
to the good	and forbid (them)	from the evil	and those who observe
حُدُودِ اللَّهِ	وَبَشِّرِ الْمُؤْمِنِينَ	مَا كَانَتْ	
(the) limits (set by) Allah	and give glad tidings to the believers	it is not	
لِلنَّبِيِّ	وَالَّذِينَ آمَنُوا	أَنْ يَسْتَغْفِرُوا	
(proper) for the Prophet	and those who believe	to ask (Allah's) forgiveness	
لِلْمُشْرِكِينَ	وَلَوْ كَانُوا أَوْلَىٰ	قُرْبَىٰ	مِنْ بَعْدِ مَا
for the polytheists	even though they be close	kin	it has become clear
لَهُمْ	أَنْتَهُمْ	أَصْحَابُ	الْجَحِيمِ
to them	that they	(are the) dwellers	(of) the Fire

وَمَا كَانَتْ أَسْتَغْفَرُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٣﴾ وَمَا كَانَتْ اللَّهُ يُضِلُّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٤﴾



114. And Ibrāhīm's (Abraham) invoking (of Allāh) for his father's forgiveness was only because of a promise he [Ibrāhīm (Abraham)] had made to him (his father). But when it became clear to him [Ibrāhīm (Abraham)] that he (his father) is an enemy of Allāh, he dissociated himself from him. Verily, Ibrāhīm (Abraham) was *Awwah* (one who invokes Allāh with humility, glorifies Him and remembers Him much) and was forbearing. 115. And Allāh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allāh is All-Knower of everything.

وَمَا كَانَ	إِبْرَاهِيمَ	لِأَبِيهِ	إِلَّا
and was not invoking (of Allah's) forgiveness	(by) Abraham	for his father	but
عَنْ مَوْعِدَةٍ	وَعَدَهَا	إِيَّاهُ	
because of a promise	he (Abraham) had promised it	to him (his father)	
فَلَمَّا بَيَّنَّ	لَهُ	أَنَّهُ	عَدُوٌّ لِلَّهِ
but when it became clear	to him (Abraham)	that he (his father)	(is) an enemy to Allah
تَبَرَّأَ مِنْهُ	إِنَّ إِبْرَاهِيمَ	لَأَوْاهٌ	حَلِيمٌ
he dissociated himself from him	verily Abraham	(was) humble	forbearing
وَمَا كَانَ اللَّهُ	لِيُضِلَّ قَوْمًا	بَعْدَ	إِذْ هَدَاهُمْ
and Allah will never	[to] lead a people astray	after	when
حَتَّى يَبَيِّنَ	لَهُمْ	مَا يَتَّقُونَ	إِنَّ اللَّهَ
until He makes clear	to them	(as to) what they should avoid	of every verily Allah
	شَيْءٍ	عَلِيمٌ	
	thing	(is) All-Knower	

إِنَّ اللَّهَ لَهُ، مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٤﴾ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِن بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٥﴾

116. Verily, Allāh! To Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allāh you have neither any Walī (protector or guardian) nor any helper. 117. Allāh has forgiven the Prophet (ﷺ), the Muhājirūn (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansār (Muslims of Al-Madinah) who followed him (Muhammad ﷺ) in the time of distress (Tabūk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is to them full of kindness, Most Merciful.

وَٱلْأَرْضِ	ٱلْسَّمَوَاتِ	مُلْكٌ	لَهُ	إِنَّ ٱللَّهَ
and the earth	(of) the heavens	(the) dominion	unto Him (belongs)	verily Allah
مِنْ وَلِيٍّ	مِنْ دُونِ ٱللَّهِ	لَكُمْ	وَمَا	وَيُمِيتُ
any protector	besides Allah	you have	and neither	and He causes death
وَيُعِيشُ				He gives life
وَلَا نُصِيرُ	عَلَى ٱلنَّبِيِّ	لَقَدْ تَابَ ٱللَّهُ		
and the emigrants	[on] the Prophet	verily Allah forgave		
وَلَا أَنْصَارٍ	ٱلَّذِينَ	ٱتَّبَعُوهُ	فِي سَاعَةِ	ٱلْعُسْرَةِ
and the helpers	[those] who	followed him	in (the) time	(of) distress
كَأَدَّ	يَزِيعُ قُلُوبٍ	فَرِيقٍ	مِنْهُمْ	ثُمَّ تَابَ
had nearly	deviated (the) hearts	(of) a party	of them	then He accepted repentance
عَلَيْهِمْ	إِنَّهُ	بِهِمْ رءُوفٌ	رَّحِيمٌ	
of them	certainly He	unto them (is) Full of Kindness	Most Merciful	

وَعَلَى ٱلثَّلَاثَةِ ٱلَّذِينَ خَلَفُوا حَتَّىٰ إِذَا صَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلنَّوَّابُ ٱلرَّحِيمُ ﴿١١٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا اتَّقُوا ٱللَّهَ وَكُونُوا مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾

118. And (He did forgive also) the three who did not join (the Tabūk expedition and whose case was deferred by the Prophet ﷺ for Allāh's Decision) till for them the earth, vast as it is, was straitened and their ownelves were straitened to them, and they perceived that there is no fleeing from Allāh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they



might beg for His Pardon (repent to Him). Verily, Allāh is the One Who forgives and accepts repentance, the Most Merciful. 119. O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds).

وَعَلَى الثَّلَاثَةِ	الَّذِينَ خَلَفُوا	حَتَّىٰ إِذَا ضَاقَتْ	عَلَيْهِمْ
and (also) of the three	[those] who were left behind	till when was straitened	to them
أَلْأَرْضُ	بِمَا رَحِبَتْ	وَضَاقَتْ	عَلَيْهِمْ
the earth	though it was vast	and were straitened	to them
وَوَلَّوْا	أَن	لَّا مَلْجَأَ	مِنَ اللَّهِ إِلَّا
and they perceived	that	(there is) no fleeing (refuge)	but from Allah
إِلَيْهِ	ثُمَّ تَابَ	عَلَيْهِمْ	لِيَسْتَوْبُوا <sup>١١٩</sup>
to Him	then He forgave	them	that they might repent
هُوَ التَّوَّابُ	الرَّحِيمُ	يَا أَيُّهَا	الَّذِينَ ءَامَنُوا
He (is) the Acceptor of repentance	the Most Merciful	O (you)	who believe
اتَّقُوا اللَّهَ	وَكُونُوا مَعَ	الصَّادِقِينَ	
be afraid of Allah	and be with	(those who are) true	

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ. ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾

120. It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allāh's Messenger (Muhammad ﷺ when fighting in Allāh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue nor hunger in the Cause of Allāh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but is written to their credit as a deed of righteousness. Surely, Allāh wastes not the reward of the *Muhsinūn*.

وَمَنْ	الْمَدِينَةِ	لِأَهْلِ	مَا كَانَ
and (those) who	(of) Al-Madinah	of (the) people	it was not (becoming)
عَنْ رَسُولِ اللَّهِ	أَنْ يَتَخَلَّفُوا	مِنَ الْأَعْرَابِ	حَوْلَهُمْ
[from] (the) Messenger (of) Allah	to remain behind	of the bedouins	(were) around them
لَا يُصِيبُهُمْ	بِأَنَّهُمْ	ذَلِكَ	عَنْ نَفْسِهِ
neither afflicts them	because [they]	that (is)	to his life
وَلَا يَرْغَبُوا	بِأَنْفُسِهِمْ	عَنْ نَفْسِهِ	تَحْتِ
nor to prefer	their own lives	to his life	nor to prefer
ظَمًا	وَلَا نَصَبًا	وَلَا خَمَصَةً	فِي سَبِيلِ اللَّهِ
thirst	nor fatigue	nor hunger	in (the) Way (of) Allah
وَلَا يَتَّخِذُونَ	مِنْ عَدُوٍّ	نِيْلًا	إِلَّا
nor they take	upon an enemy	any injury	but
كُتِبَ لَهُمْ	بِهِ	عَمَلٌ	صَالِحٌ
is written to their credit	[with it]	(as) a deed	righteous
لَا يُضِيعُ أَجْرَ	الْمُحْسِنِينَ		
wastes not (the) reward	(of) the good-doers		

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾ وَمَا كَانُ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

121. Nor do they spend anything (in Allāh's Cause)—small or great—nor cross a valley, but is written to their credit that Allāh may recompense them with the best of what they used to do (i.e. Allāh will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner). 122. And it is not (proper) for the believers to go out to fight (Jihād) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).



وَلَا يُنْفِقُونَ نَفَقَةً	صَغِيرَةً	وَلَا كَبِيرَةً	وَلَا يَقْطَعُونَ وَادِيًا
nor do they spend any expense	small	nor great	nor they cross a valley
إِلَّا	كُتِبَ لَهُمْ	لِيَجْزِيََهُمُ اللَّهُ	أَحْسَنَ
but	is written to their credit	that Allah may recompense them	(with the) best
مَا كَانُوا	يَعْمَلُونَ	وَمَا كَانِ	الْمُؤْمِنُونَ
(of) what they used to	do	and it was not (proper for) the believers	
لِيَنْفِرُوا كَافَّةً	فَلَوْلَا نَفَرَ	مِنْ كُلِّ	فِرْقَةٍ مِنْهُمْ
to go out to fight all together	so why not go forth	of every	troop of them
طَائِفَةً	لِيَنْفَقَهُوْا	فِي الدِّينِ	
a party (only)	that they (who are left behind) may understand	in the religion (Islam)	
وَلِيُنْذِرُوا قَوْمَهُمْ	إِذَا	رَجَعُوا إِلَيْهِمْ	
and that they may warn their people	when	they return to them	
لَعَلَّهُمْ يَحْذَرُونَ			
so that they may beware (of evil)			

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾ وَإِذَا مَا أُنْزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ ءِيمَنًا فَلَا مَا الَّذِينَ ءَامَنُوا فَرَادَتْهُمْ ءِيمَنًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allāh is with those who are *Al-Muttaqūn* (the pious). 124. And whenever there comes down a *Sūrah* (chapter from the Qur'ān), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

يَا أَيُّهَا	الَّذِينَ ءَامَنُوا	قَاتِلُوا الَّذِينَ	يَلُونَكُمْ	مِّنَ الْكُفَّارِ
O (you)	who believe	fight those who	are close to you	of the disbelievers
وَلِيَجِدُوا	فِيكُمْ	غِلْظَةً	وَأَعْلَمُوا	أَنَّ اللَّهَ مَعَ
and let them find	in you	harshness	and know	that Allah (is) with
				الْمُتَّقِينَ
				the pious

وَإِذَا مَا	أُنزِلَتْ سُورَةٌ	فَمِنْهُمْ	مَنْ يَقُولُ
and whenever	a Surah is sent down	then (some) of them	(are those) who say
أَيُّكُمْ	زَادَتْهُ	هَذِهِ	فَأَمَّا الَّذِينَ ءَامَنُوا
which of you	has increased him	this	as for those who believe
	فَزَادَتْهُمْ	إِيْمَانًا	وَهُمْ يَسْتَبْشِرُونَ
	then it has increased them	(in) Faith	and they rejoice

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾ أُولَٰئِكَ لَا يَتُوبُونَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ ﴿١٢٦﴾ وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَيْنَكُمْ مِّنْ أَحَدٍ ثُمَّ انْصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

125. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers. 126. See they not that they are put in trial once or twice every year (with different kinds of calamities, disease, famine)? Yet, they turn not in repentance, nor do they learn a lesson (from it). 127. And whenever there comes down a *Sūrah* (chapter from the Qur'ān), they look at one another (saying): "Does any one see you?" Then they turn away. Allāh has turned their hearts (from the light) because they are a people that understand not.

وَأَمَّا الَّذِينَ	فِي قُلُوبِهِمْ	مَرَضٌ	فَزَادَتْهُمْ	رِجْسًا
but as for those	in whose hearts	(is) a disease	then it has increased them	(in) suspicion
إِلَى رِجْسِهِمْ	وَمَاتُوا	وَهُمْ	كَافِرُونَ ﴿١٢٥﴾	أُولَٰئِكَ
to their suspicion	and they die	while they	(are) disbelievers	(do) they not see?
أَنَّهُمْ يُفْتَنُونَ	فِي كُلِّ	عَامٍ	مَّرَّةً	أَوْ مَرَّتَيْنِ
that they are put in trial	[in] every	year	once	or twice
				يَتُوبُونَ
				yet



وَاِذَا مَا	وَلَا هُمْ يَذْكُرُونَ	لَا يَتُوبُونَ
and whenever	nor (do) they learn a lesson (from it)	they turn not in repentance
هَلْ يَرٰكُمْ	إِلَىٰ بَعْضِ	نَظَرَ بَعْضُهُمْ
(does) see you?	to others	some of them look
أَنْزِلَتْ سُورَةٌ	ثُمَّ أَنْصَرَفُوا	مِنْ أَحَدٍ
a Surah is sent down	then they turn away	anyone
بِأَنَّهُمْ	صَرَفَ اللَّهُ قُلُوبَهُمْ	لَا يَفْقَهُونَ
because they	Allah has turned their hearts	(that) understand not
	قَوْمٌ	(are) a people

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿٩٨﴾ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٩٩﴾

128. Verily, there has come to you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he is) full of pity, kind, and merciful. 129. But if they turn away, say (O Muhammad ﷺ): "Allāh is sufficient for me. *Lā ilaha illa Huwa* (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne."

لَقَدْ جَاءَكُمْ	رَسُولٌ	مِّنْ أَنْفُسِكُمْ
verily (there) has come unto you	a Messenger (Muhammad)	from (amongst) yourselves
عَزِيزٌ عَلَيْهِ	مَا عَنِتُّمْ	حَرِيصٌ عَلَيْكُمْ
to him	(is) what you suffer	he (Muhammad) is anxious over you
بِالْمُؤْمِنِينَ	رَءُوفٌ رَّحِيمٌ	فَقُلْ
for the believers	(is) kind (and) merciful	then say (O Muhammad)
	فَإِنْ تَوَلَّوْا	
	but if they turn away	

حَسْبِيَ اللَّهُ	لَا إِلَهَ	إِلَّا هُوَ	عَلَيْهِ تَوَكَّلْتُ
Allah (is) sufficient for me	(there is) no god	but He	I put my trust in Him
وَهُوَ رَبُّ	الْعَرْشِ	الْعَظِيمِ	
and He (is the) Lord	(of) the Throne	Mighty	